

Memorize Quran

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Why Memorize Quran

Why would you memorize?

"You will not return to Allah with anything better than what has come from Him (i.e. The Qur'an)." [al-Silsilah al-Sahihah, hadith no. 961] Let us make sure that when we return to Allah, we return with His Book in our hearts insha'Allah! The Prophet (Sallallahu 'Alaihi Wa Sallam) said, "It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do." Bukhari Vol. 6 : No. 550 It is narrated from 'Isma ibn Malik (radhiallahu `anhu) that the Messenger of Allah (sallallahu `alayhi wa sallam) said: 'If the Qur'an is gathered into a single vessel (i.e. the heart), Allah will never burn it in the Fire.' [Reported by al-Bayhaqi, declared Hasan by al-Albani]

Ibn Taymiyyah (d. 718H) "As for seeking to memorize the Qur'aan then this is to be given preference over many of the things that the people consider to be knowledge, but are -in reality - either totally useless, or having little benefit. It is also to be given precedence in learning especially by those who wish to acquire knowledge of the Deen, its principles and its particulars. Since what is prescribed for such a person at this time is that he should begin by memorizing the Qur'aan, as it is the foundation of the branches of knowledge of the deen. This is contrary to what is done by many of the people on innovation, in that one of them will preoccupy himself with superfluous parts of knowledge; such as kalaam (rhetorical speech) and argumentation; or very rare matters of differences; and blind following, which there is no need for; or very strange and rare ahaadeeth which are not established, nor of benefit; and many discussions do not establish proofs. And he abandons memorizing the Qur'aan which is more important than all of this. [Fataawaa al-Kubra (2/54-55).] "

Malik ibn Dinar (May Allah have mercy on him) commented on the memorizers of the Quran:

يا حملة القرآن! ماذا زرع القرآن في قلوبكم؟ فإن القرآن ربيع المؤمن، كما أن الغيث ربيع الأرض فقد ينزل الغيث من السماء إلى الأرض فيصيب الحش فتكون فيه الحبة فلا يمنعها نتن موضعها أن تهتز وتخضر. فيا حملة القرآن! ماذا زرع القرآن في قلوبكم؟

Oh carriers of the Quran! What has the Quran implanted in your hearts? For indeed the Quran is the spring of a believer, as is the rain the spring of the earth, the rain pours from the sky to the earthly ground and it falls upon the seeds in which the grain lies, there upon nothing stops the grain from growing and sprouting into a plant. So oh carriers of the Quran! What has the Quran implanted in your hearts?

Ibn ul Qayyim

“A person should spend his hours, rather his very breathing, seeking the highest of things and saving himself from the greatest of losses, and this cannot be attained except by devoting himself to the Qur’an through recitation, reflection etc.”

Abandoning the Qur’an makes the person blind to the very reason of his existence, lowers his himmah and makes him forget himself.

From 'High Aspirations'

"It is fitting for a student that he begins with memorization of the Book of Allaah -since it is the greatest of the branches of knowledge and that which should be placed first and given precedence.[Al-Jaami' li-Akhlaaqir-Raawee wa Aadaabis-Saami'(1/106).] "

Al-Haafidh an-Nawawee (d. 676H)

"The first thing he should begin with-is memorization of the mighty Qur'aan, which is the most important of the branches of knowledge. And the Companions and those that follow them did not use to teach hadeeth or fiqh except to one who had memorized the Qur'aan When he has memorized it, let him beware of preoccupying himself from it with hadeeth, fiqh or other things, to the extent that it leads him to forget anything of the Qur'aan, or makes that likely.[From the introduction to Al-Majmoo' Sharhul-Muhadhhab (1/38)] "

Sh. Muhammad al-Mukhtār al-Shinqītī

“How amazing is it that a seeker of knowledge leaves his home in order to recite and memorise the Qur’ān – for the ummah of Muhammad (may Allāh’s peace and blessings be upon him). It is as if his tongue is saying: ‘O my Lord, bear witness! I

want to carry the Qur'ān in my chest, thereby seeking Your Face, and desiring that which is with You!”

The Prophet salla Allahu alaihi wa sallam said: Allah honors with the Quran people and humiliates others. Your status is identified by how much you memorize from the Quran and whether you implement it in your life or not. The Prophet salla Allahu alaihi wa sallam told us that the one who memorizes the Quran most, becomes the Imam and leads the prayers. When the companions were martyred in Uhud, they used to bury 2 or 3 in the same grave. He ordered the Muslims to put them in accordance to their memorization of the Quran. Even in Paradise, the Prophet salla Allahu alaihi wa sallam says “It will be said to the companion of the Quran: Recite and rise in status, recite as you used to recite in the world, for your status (in Paradise) will be at the last verse that you recite”. The one million dollar question: how much do you recite per day? How many times do you complete it per year? The minimum instructed is to complete it once a month. Remember brothers and sisters; it is not the size of your biceps or the different types of makeup you can apply that makes you who you are. It is your love to the Quran that defines you. O Allah, make the Quran the spring (joy) of our hearts!
-Assim Alhakeem

Ibn Mas'ood said:

“A memorizer of the Qur'aan should be known for his long night prayers when people are asleep, his fasting when people are eating, his sadness when people are happy, his silence when people are talking nonsense, and his humbleness when people are not. He should be wise, gentle and not talk too much: he should not be rude, negligent, clamorous, nor hot tempered.”

[Ibn Al Jawzee (rahimahullaah), Sifaat As-Safwa: 1/413]

The advantages of the haafiz in this world and in the Hereafter

Praise be to Allaah.

Firstly: Memorizing the Qur'aan is an act of worship through which one seeks the Face of Allaah and reward in the Hereafter. Without this intention, he will never have any reward, rather he will be punished for doing this act of worship for someone or something other than Allaah.

The haafiz (the person who has memorized the Qur'aan) should not have any intention of gaining worldly benefits by memorizing the Qur'aan, because his memorization thereof is not a product to be traded with in this world, rather it is an act of worship which is done for the sake of his Lord.

Allaah has given special privileges to the one who memorizes the Qur'aan in a number of ways in this world and in the Hereafter, for example:

1 – He takes precedence over others in leading the prayer.

It was narrated that Abu Mas'ood al-Ansaari said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'The people should be led in prayer by the one among them who has the most knowledge of the Book of Allaah; if they are equal in knowledge of the Qur'aan, then by the one who has most knowledge of the Sunnah; if they are equal in knowledge of the Sunnah, then by the one who migrated (made hijrah) first; if they are equal in terms of hijrah, then by the one who became Muslim first. No man should lead another in prayer in his domain of authority, or sit in his place in his house, except with his permission.'"

(Narrated by Muslim, 673)

It was narrated that 'Abd-Allaah ibn 'Umar said: "When the first muhaajiroon (emigrants) came to Quba', before the Messenger of Allaah (peace and blessings of Allaah be upon him) came (to Madeenah), Saalim the freed slave of Abu Hudhayfah used to lead them in prayer, and he was the one who knew the most Qur'aan."

(Narrated by al-Bukhaari, 660)

2 – He is placed in front of others in a common grave, closer to the qiblah, if it is essential to bury him with others.

It was narrated that Jaabir ibn ‘Abd-Allaah (may Allaah be pleased with them both) said: “The Prophet would wrap two of the men slain at Uhud in a single cloth, then he would ask, ‘Which of them knew more Qur’aan?’ If one of them was pointed out to him, he would put that one in the lahd (niche in the side of the grave) first. And he said, ‘I will be a witness over these people on the Day of Resurrection.’ He commanded that they should be buried with their blood, without being washed, and that no funeral prayer should be offered for them.”

(Narrated by al-Bukhaari, 1278)

3 – He takes precedence in leadership if he able to bear that

It was narrated from ‘Aamir ibn Waathilah that Naafi’ ibn ‘Abd al-Haarith met ‘Umar in ‘Usfaan, and ‘Umar had appointed him as governor of Makkah. ‘Umar said, “Who have you appointed in charge of the people of the valley?” He said, “Ibn Abza.” ‘Umar asked, “Who is Ibn Abza?” He said, “One of our freed slaves.” Umar said, “Have you appointed over them a freed slave?!” He said, “He is well-versed in the Book of Allaah and he has knowledge of the laws of inheritance.” ‘Umar said: “Your Prophet (peace and blessings of Allaah be upon him) said: ‘Indeed, by this Book, Allaah would exalt some people and degrade others.’”

(Narrated by Muslim, 817)

With regard to the Hereafter:

4 – The status of the one who memorizes Qur’aan will be commensurate with the last aayah he memorized.

It was narrated from ‘Abd-Allaah ibn ‘Amr that the Prophet (peace and blessings of Allaah be upon him) said: “It will be said to the companion of the Qur’aan (i.e., the one who memorized and studied it): ‘Read, advance in status and recite as you used to do in the world, for your status will be commensurate with the last aayah that you recite.’”

(Narrated by al-Tirmidhi, 2914; he said this is a saheeh hasan hadeeth. Al-Albaani said in *Saheeh al-Tirmidhi*, no. 2329, it is hasan saheeh. Also narrated by Abu Dawood, 1464).

What is meant by reciting here is memorizing.

5 – He will be with the angels, accompanying them.

It was narrated from ‘Aa’ishah that the Prophet (peace and blessings of Allaah be upon him) said: “The one who recites the Qur’aan and learns it by heart, will be with the noble righteous scribes (in Heaven) and the one who exerts himself to learn the Qur’aan by heart and recites it with great difficulty, will have a double reward.”

(Narrated by al-Bukhaari, 4653; Muslim, 798)

6 – He will be given a crown of honour and a garment of honour to wear.

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “The Qur’aan will come on the Day of Resurrection and will say, ‘O Lord, adorn him.’ So he will be given a crown of honour to wear. Then it will say, ‘O Lord, give him more.’ So he will be given a garment of honour.’ Then it will say, ‘O Lord, be pleased with him.’ So Allaah will be pleased with him. Then it will be said to him, ‘Recite and advance in status, and for each verse you will gain one more hasanah (reward for good deed).’”

(Narrated by al-Tirmidhi, 2915. He said, this is a saheeh hasan hadeeth. Al-Albaani said in *Saheeh al-Tirmidhi*, 2328, this is hasan).

7 – The Qur’aan will intercede for him with his Lord.

It was narrated that Abu Umaamah al-Baahili said: “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘Recite the Qur’aan, for it will come on the Day of Resurrection to intercede for its companions. Recite the two bright ones, al-Baqarah and Soorat Aal ‘Imraan, for they will come on the Day of Resurrection like two clouds or two shades or two flocks of birds in ranks, pleading for those who recite them. Recite Soorat al-Baqarah for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.”

(Narrated by Muslim, 804, and by al-Bukhaari in a mu’allaq report).

Secondly:

With regard to his relatives and descendents, there is evidence concerning his parents that they will be clothed with garments which far surpass everything to be found in this world, and that will only be because they took care of and taught their child. Even if they themselves were ignorant, Allaah will honour them because of their child. But the one who prevented his child from learning the Qur’aan, he will be one of those who are deprived.

It was narrated that Abu Hurayrah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘The Qur’aan will come on the Day of Resurrection like a pale man saying to its companion, “Do you recognize me? I am the one who made you stay up at night and made you thirsty during the day...” Then he will be given dominion in his right hand and eternity in his left, and a crown of dignity will be placed upon his head, and his parents will be clothed with garments which far surpass everything to be found in this world. They will say, “O

Lord, how did we earn this.” It will be said to them, “Because you taught your child the Qur’aan.”””

(Narrated by al-Tabaraani in *al-Awsat*, 6/51).

It was narrated that Buraydah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘Whoever reads the Qur’aan, learns it and acts in accordance with it, on the Day of Resurrection his parents will be given a crown to wear whose light will be like the light of the sun, and his parents will be given garments which far surpass everything to be found in this world. They will say, “Why have we been given this to wear?” It will be said, “Because your child learned the Qur’aan.”””

(Narrated by al-Haakim, 1/756)

These two hadeeth support one another. See *al-Silsilah al-Saheehah*, 2829.

And Allaah knows best.

Reward for memorizing Qur’aan

Praise be to Allaah.

Whoever memorizes Qur’aan and acts upon it, Allaah will reward him and honour him greatly for that, so that he will rise in status in Paradise to a level commensurate with what he memorized of the Book of Allaah.

Al-Tirmidhi (2914) and Abu Dawood (1464) narrated from ‘Abd-Allaah ibn ‘Amr that the Prophet (peace and blessings of Allaah be upon him) said: “It will be said to the companion of the Qur’aan: Recite and rise in status, recite as you used to recite in the world, for your status will be at the last verse that you recite.” This hadeeth was classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah*, 5/218, no. 2240, after which he said:

Note that what is meant by the “companion of the Qur’aan” is the one who memorizes it by heart, as the Prophet (peace and blessings of Allaah be upon him)

said, “The one who knows more Qur’aan should lead the people in prayer,” meaning the one who has memorized the most. The differentiation in status in Paradise will depend on how much was memorized in this world, not how much one will recite on that day as some people imagine. This clearly points to the virtue of the hafiz who has memorized the Qur’aan, but that is subject to the condition that he memorizes it for the sake of Allaah, not for worldly purposes or financial gain. Otherwise the Prophet (peace and blessings of Allaah be upon him) said: “Most of the hypocrites of my ummah are among those who have memorized Qur’aan.”

Concerning the virtue of the hafiz who memorizes the Qur’aan, al-Bukhaari (4937) narrated from ‘Aa’ishah that the Prophet (peace and blessings of Allaah be upon him) said: “The likeness of the one who reads Qur’aan and memorizes it is that he is with the righteous honourable scribes. The likeness of the one who reads it and tries hard to memorize it even though it is difficult for him, he will have two rewards.”

For the hafiz who has memorized the Qur’aan, praying qiyaam al-layl is easy. And the Qur’aan will intercede for him on the Day of Resurrection, because the Prophet (peace and blessings of Allaah be upon him) said: “Fasting and the Qur’aan will intercede for a person on the Day of Resurrection. Fasting will say, ‘O Lord, I deprived him of food and desires during the day, so let me intercede for him.’ The Qur’aan will say, ‘O Lord I deprived him of his sleep at night, so let me intercede for him.’ Then they will both intercede for him.” Narrated by Ahmad, al-Tabaraani and al-Haakim; classed as saheeh by al-Albaani in *Saheeh al-Jaami’*, no. 3882

And Allaah knows best.

It should be noted here that there is a weak (*da’eef*) hadeeth that is quoted concerning the virtue of memorizing Qur’aan. This hadeeth says, “The bearer of the Qur’aan, if he regards what it permits as halaal and what it forbids as haraam, he will intercede for ten of his family members on the Day of Resurrection, all of whom deserved to enter Hell.” This was narrated by al-Bayhaqi in *Shu’ab al-Eemaan* (The Branches of Faith) from Jaabir; it was classed as *da’eef* by al-Albaani in *Da’eef al-Jaami’*.

The reward of Memorizing Quran

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it will be said to him, ‘Recite and advance in status, and for each verse you will gain one more hasanah (reward for good deed).’

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(Narrated by Muslim, 804, and by al-Bukhaari in a mu’allaq report).

Secondly:

With regard to his relatives and descendants there is evidence concerning his parents that they will be clothed with garments which far surpass everything to be found in this world, and that will only be because they took care of and taught their child. Even if they themselves were ignorant, Allaah will honour them because of their child. But the one who prevented his child from learning the Qur’aan, he will be one of those who are deprived.

It was narrated that Abu Hurayrah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘The Qur’aan will come on the Day of Resurrection like a pale man saying to its companion, “Do you recognize me? I am the one who made you stay up at night and made you thirsty during the day...” Then he will be given dominion in his right hand and eternity in his left, and a crown of dignity will be placed upon his head, and his parents will be clothed with garments which far surpass everything to be found in this world. They will say, “O Lord, how did we earn this.” It will be said to them, “Because you taught your child the Qur’aan.””

(Narrated by al-Tabaraani in al-Awsat, 6/51).

It was narrated that Buraydah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘Whoever reads the Qur’aan, learns it and acts in accordance with it, on the Day of Resurrection his parents will be given a crown to wear whose light will be like the light of the sun, and his parents will be given garments which far surpass everything to be found in this world. They will

say, “Why have we been given this to wear?” It will be said, “Because your child learned the Qur’aan.”””

(Narrated by al-Haakim, 1/756)

These two hadeeth support one another.

See al-Silsilah al-Saheehah, 2829.

How To Memorize

Practical Method

Almaghrib Forum

Choosing a suitable time

The student must choose a suitable time for memorization and the most ideal time is after Fajr, after having completed the morning adhkaar (words of remembrance). The student of the Qur'aan must strive and struggle to change his/ her sleeping habits and to make the very best usage of their time, with discipline, scheduling and determination. The Prophet (s) informed us that Allaah has placed barakah (blessing) in the early part of the day. So, though one may sit for half an hour after Fajr or half an hour after Maghrib, he/ she will accomplish more in the time after Fajr.

In order to remain awake after Fajr, one must then strive to sleep early and/ or take a nap in the afternoon if possible. Staying up after Fajr must become a lifestyle for the student of the Qur'aan, so that they can maintain their relationship with the Qur'aan throughout their entire lives, by Allaah's permission.

If, for some reason, the student cannot do it immediately after Fajr, then before Fajr is the next best time. However, he/ she should not attempt memorization in the evening, as the fruits will not be fully reaped.

Also, the student must ensure that nothing will interfere with the time set for memorization, whether phone calls, family members' needs, etc.

Choosing a suitable place

The student must choose a suitable place to memorize. Ideally, the place should have all, or most of the following qualities:

- It should be a room free of pictures (as much as is possible).
- It should be plain and simple.
- It should not be in a place which will encourage sleep, like in the bedroom or close to the bed.

Hence, memorization in "nature", contrary to what some may think, is actually not advisable, as the student will easily become distracted.

Observing the etiquette of Qur'aan

The student should make wudhoo' and maintain it (i.e. renew it upon breaking it) while they sit with the Qur'aan. It is also advisable to sit facing the qiblah, if possible. Though women are not required to wear head scarves, they should be dressed modestly.

Same mushaf

The student should have one mus-haf, from which they memorize and review. The Arabic mus-haf (i.e. not the Pakistani prints) should be chosen, as it is more suitable for memorization, due to the fact that each page starts with the beginning of a verse and ends with the ends of a verse. The student should maintain their mus-haf and avoid switching mus-hafs.

However, it is also advisable for the student to keep a small mus-haf in his pocket or her purse as well as one in the car. This is because, if one has spare time, or gets stuck in a waiting room or in traffic, they can use that time to review. And such times are not always planned, as to allow the student to maintain their main mus-haf with them.

Students should also have a mus-haf stand and a pencil to mark mistakes. It is also advisable that students have a notebook in which to record their daily progress, as provided by Hifzh schools.

Order of memorization

Students should memorize in order, even if they have previously memorized bits and pieces from here and there. They should start from the back (Juz 'Ammah) or the front (Soorat al-Baqarah) and continue. Ideally, students should memorize 3 or 5 juz's from the back and then move to Soorat al-Baqarah, as it allows the student to start with something easy and build up from there. At the very least, students should first memorize Juz 'Ammah before starting Soorat al-Baqarah.

Start with the "warm up"

Once the student sits with the Qur'aan to start memorization, the first thing he/she should do is the "warm-up". The student should read the ½ page or page that he/she intends to memorize, slowly and melodiously, paying close attention to applying Tajweed rules, proper makhaarij, etc. Depending on the student's time frame and level of motivation, the student may also listen to a tape of a good reciter reciting that page.

If the student does not understand Arabic, he/she should then read the meaning from the translated Qur'aan in English (or their language).

Once the student had read the page (and meaning if needed), he/she should begin the process of memorization.

Methods of Memorization

A) Memorize the verse.

Read one verse 3-5 times. If the verse is long, divide it and read the first part of the verse. If the verse is very short, one can do 2 verses at once. Then close the mus-haf and attempt the verse (or part of the verse) without looking. If you are still unsure, look at it and carefully read it once more. Repeat it without looking 5 times. Then look at it one more time and read it, in order to make sure you memorized it correctly. Then close the mus-haf and recite it without looking one more time.

B) Connect the verses.

Do the next verse in the same way. Then do verse 1 and 2 together without looking once. If you are successful, move on to verse 3. But if you forget something, look at that part which you forgot and read it once more, then repeat that verse without looking once. Then continue reciting, without starting over. Upon completing verse 2, you should repeat verses 1-2 once more. You must be able to say them together without any mistake or hesitation before moving on to the next verse.

Then do verse 3 the same way. Then do verses 1-3 ONCE without looking, etc. If you forget something in doing verses 1-3 together, do the same as was explained above. That is, read the verse you forgot, then say the verse without looking, then move on until you complete verse 3, not hesitating to look if you forget. Upon completing verse 3, repeat 1-3 again, until you can recite them once without any mistakes. And so on, until you finish your memorization assignment.

C) Repeat the page thrice.

Upon completing the page or $\frac{1}{2}$ a page, recite it altogether 3 times.

D) Five time throughout the day.

It is not uncommon for students to forget what they memorized in the morning by the afternoon. In order that the student should not forget the morning's new assignment, he/ she should repeat it 4-5 times that day. An easy and practical to do so is to review it immediately before or after their prayers throughout the day. By Maghrib or 'Ishaa, they can even pray with it confidently, inshaa' Allaah (Allaah willing).

Connecting the pages to one another

A common problem that students confront when reviewing is that of forgetting which page comes next. Hence, the student must connect the end of one page to the beginning of the next page. He/ she can do so when they are memorizing the new page, by starting the memorization process from the last verse of the previous page. Then each time they memorize a verse, instead of going back and repeating from the beginning of the page, they should repeat from the last verse of the previous page. In other words, they "pretend", so to speak, that their new assignment starts from the last verse of the previous assignment. The only point

to note is that they do not actually have to memorize that verse, but to recite it along with the others.

Review

As will be described later, review must be done daily. However, memorization should always be done before review, as it takes more concentration and will need to be done when his/ her mind is most fresh.

Suggested Method of Review

Student recites without looking. If he gets stuck, forgets, or is unsure, he should look in the mus-haf and read the portion he forgot. Then he should close it and repeat that verse (or portion of the verse) 3 times without looking. Then continue on, without starting over, doing the same each time he forgets, until he completes the page. If the page contained any mistakes, he should repeat the page again until he can do it without mistakes, before moving on to the next page.

If that page, or even that juz', is particularly weak, the student may read over the page once before doing what we just described.

System of Memorization

The students' assignment is divided into three categories, all of which are done daily, for 5 days a week.

1. New Memorization Assignment (NMA) - حفظ جديد

Using the method described above, the student memorizes the same amount daily, starting with $\frac{1}{2}$ a page and gradually working towards 1 page a day. If the student is a complete beginner and has trouble with $\frac{1}{2}$ a page using the previously described method of memorization he/ she may start with a $\frac{1}{4}$ or $\frac{1}{3}$ of a page and work their way up. Advanced students may eventually do 2-3 pages maximum daily, in order to allow more review time.

Approximate time required: $\frac{1}{2}$ hr.

2. Recently Memorized Verses (RMV) - مراجعة الجديد

If the student is memorizing less than 1 page a day, he/ she reviews the last 5 pages he/ she memorized, with the NMA included. If the student memorizes one page a day, he or she should review the last 10 pages he/ she memorized, with the NMA included. However, if time constraints make this difficult, then 5 pages is the minimum. If advanced student memorize 2-3 pages a day, they must do 20 pages of RMV.

Approximate time required: ½ hr.

3. Review:مراجعة عامة

Student reviews 10 pages (½ a juz') a day for starters, and eventually 1 juz' a day (after memorizing 5 juz's), starting from the beginning of what they memorized until the point they reached in memorization. We often refer to this as one "round of revision". The goal is to finish one "round of revision" in no more than 2 weeks. So, once a person completes 15 juz's, they should advance to reviewing 2 juz's daily.

Approximate time: ½ hr – 1 hr (depending on strength and weaknesses of that particular juz')

Mistake System:

A mistake is when the student makes a mistake in the actual recitation or forgets what comes next. The teacher simply indicates to the student that they made a mistake. If the student corrects herself, it is considered "½ a mistake". If the student is unable to correct herself (in a relatively short amount of time), then it is considered a full mistake.

- Students are allowed NO mistakes or "½ mistakes" in their NMA. If the student does have any mistakes, he/ she may not memorize anything new the next day, but must perfect that day's NMA.

- Students may not have more than a total of 1 mistake per every 5 pages of their RMV. Full and half mistakes are added up to come up with the final number of mistakes. If the student does have more than the permitted number of mistakes, she may not memorize anything new the next day, but must perfect the RMV instead.

- Students may not have more than 3 mistakes in total in their Review. If she does have more 3 mistakes, she must review that same juz' the next day, making sure to correct her mistakes.
- Mistakes are marked with a pencil by the teacher in the students mus-haf, with a distinction between a mistake and $\frac{1}{2}$ a mistake. For example, in addition to underline (or "over-lining") the actual mistake, the teacher can write in the margin next to the line wherein the mistake occurred, and in the case of a $\frac{1}{2}$ mistake. Then at the end the teacher can add up the total number of mistakes.
- Often times, mistakes become grounded in the student's mind and they continues to make the same mistakes each time. To avoid this, if a mistake (or $\frac{1}{2}$ mistake) is marked in the mus-haf, and the next time around the student makes the same mistake, it is doubled (i.e. the $\frac{1}{2}$ mistake is considered a full mistake and the full mistake counts as 2 mistakes). Teachers and students should focus in on the mistakes and be sure to get rid of them immediately, which is the very reason that they are being marked in theirmus-haf.

Perfecting the Juz'

Each time the student completes one juz', he/ she should take the next day "off" of their usual daily assignments and perfect that juz'. He/ she should do so by reviewing the juz' 3 times in the same day. (One time would be replacing the time allotted for NMA, the other replaces the allotted RMV time, and the last replaces the Review time). While reviewing, all mistakes must be marked, counted, and noted each time. The last time, the student should be sure to recite the juz' to a teacher to make sure he/ she does not have any mistakes. By the third time, the student should not have a single mistake in that juz'. If they do, they should again repeat that juz' three times the next day.

Alternatively, if the student feels that the juz' they completed has quite a few mistakes, he can perfect half that juz' on the first day, by repeating it 3-5 times (i.e. however many times required to perfect it). Then, the next day, he can perfect the second half of the juz'.

After perfecting that juz' in this way, he/ she may move on to memorizing the next juz'.

Lost and Found: Regaining past juz's that one forgot

Often times, when a person has had a long break due to travelling or other circumstances, and has failed to maintain what they have previously memorized, it can become "lost". Or, before a person starts a system such as this one, he / she may have juz's they have memorized previously that somehow seemed to have faded away. What should one do in such situations?

If the juz's are completely lost, meaning, the person would have to rememorize a page or two of it a day in order to regain it, they should just "pretend" they have never memorized it, and start from scratch, or from what they know.

However, if the person has nearly forgotten it, they can regain it, inshaa' Allaah, with strength using the system based on the one described above for memorization.

That person should take 5 pages of that soorah or juz', or 3 pages minimum, and treat them like NMA. That is, they are to review them perfectly. The next day, he takes the next 3-5 pages. Each day, he review that soorah from the beginning if the soorah is long (20 or more pages). If it is shorter, then he should review the last 20 pages that he has reviewed. That is, he actually treats the 3-5 pages he has reviewed as new memorization, and reviews the last 20 pages as "RMV".

Meanwhile, he/ she should do a regular juz' of review from the back (or front) until where they have reached.

So, for example, lets assume a person had once memorized Soorat al- Baqarah and Soorat Aali- 'Imraan and has maintained Baqarah but forgot Aali 'Imraan. He should review the first 3-5 pages of Aali- 'Imraan, putting them in place of NMA.

Meanwhile, he reviews ½ a juz' to one juz' of Baqarah that day. The next day, hes does the next 3-5 pages of Aali-'Imraan as NMA, then does Aali-'Imraan from the beginning until that point as RMV. Additionally, he reviews the next ½ juz' or one juz' of Baqarah. And so on. When he exceeds 20 pages of Aali-'Imraan, he should only do the last 20 pages as RMV, and not do Aali-'Imraan from the beginning.

This is also useful for people who have memorized very large portions of the Qur'aan, or even for those who have completed the Qur'aan, and are having a hard time regaining it. If they simply review what they can each day, by the time they reach the end of what they know, they would have nearly forgotten what they have reviewed at the beginning of their "round". Whereas, doing it in this way, will allow it to stick and will also not allow the old juz's to be lost. For people

who have memorized large portions, it should be noted that before embarking on review in this way, he / she should determine which juz's are weak and which are strong. If they can review ½ a juz' or one juz' in half an hour, they can count it from the strong juz's and simply do them as "Review". If it takes them half an hour to accomplish less than that, they should treat it as NMA, taking 5 pages a day (or 3, if it is very weak). Additionally, they must neglect to their 20-page RMV or their so-called "NMA".

However, we must note that once a person starts to memorize the Qur'aan according to the system described in this book, he should beware of the habit of stopping and restarting. First of all, he/ she should not stop unless dire circumstances arise, like family emergencies or sickness. Also, travelling naturally throws a person off schedule. In such cases, the person should at least maintain their daily revision of one juz', so that they do not lose what they have memorized. Neglecting this matter is one of the greatest causes of delay in hifzh and often times, of leaving the hifzh altogether!

Finally Finished!

Joy and Gratitude

If Allaah graces the student to complete the entire Qur'aan, he should realise that this is one of the greatest blessings of Allaah on him, and hence, consider it the greatest (or one of the greatest) days in his life of this world. Allaah has told us that blessings such as these, which are from the mercy and grace of Allaah, are greater than all the belongings of the dunyaa. He said,

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٩﴾

"Say: In the Bounty of Allaah and in His Mercy, therein let them rejoice, for that is better than all (the worldly possessions) they collect."

Hence, he should thank Allaah in heart, speech, and action. In heart, he must genuinely recognize that it is not due to his efforts that he completed, but due to Allaah's grace and tawfeeq for him. For, truly, other may be exerting more efforts than him and yet, they may still not have completed the Qur'aan. He should therefore remove the slightest bit of 'ujb(self admiration) from his heart. Also, in terms of the heart, he should recheck and purify his intentions, making it sincerely for the sake of Allaah. In order to help preserve his sincerity, he should only inform the closest people to him or in circumstances where his knowing the

Qur'aanic qualifications is beneficial, such as when teaching others or applying to teach, etc. In terms of gratitude by speech, he should thank and praise Allaah, preferably making two sajdahs of shukr (prostrations of gratitude), as the Prophet (s) did when something great happened. In action, he should use this blessing in a way which pleases Allaah. That is, he should continue studying the Qur'aan, as we will mention shortly, and strive to act on it, feeling the burden of responsibility in this regard. He should remember that his religion and character must now be refined since he is now a carrier of Allaah's book. Furthermore, he should use this blessing to help others. Often times, people complete the Qur'aan and fall into one of two traps: they stop reviewing or studying the Qur'aan in general, on a daily basis, feeling that their job is "finished". Or, they keep this blessing to themselves, simply worrying about their review, without reaching out to teach others from what Allaah has taught them.

So, in a sense, he should realize that the struggle for the Qur'aan is not actually finished, but perhaps just beginning! He must now strengthen and consolidate what he has memorized and continue from there. In order to motivate himself, he should be around other huffazh, who are at a higher level than himself, such as those with ijaazahs, those with all the qiraa'ahs (modes of recitation), and those who complete review of the entire Qur'aan weekly or even sooner, with a minimal amount of mistakes.

Furthermore, if the student does not have a qualified teacher at this point, he must now find one. Practically speaking, the haafizh should now take the steps that will be outlined below.

If he has memorized Qur'aan according to the above system, or a similar one, wherein his Qur'aanic memorization is relatively strong, and he can review at least one juz' a day, without much of a problem, he should move on to the Consolidating Khatmah. If he has large gaps in his hifzh, having lost juz's from here and there, he should first follow the steps in the section entitled "Lost and Found", mentioned earlier, before moving on to this step.

The Consolidating Khatmah (Round)

This khatmah is on order for the student to strengthen and consolidate his memorization of the Qur'aan. Beginning with Soorat al- Baqarah, he "re-memorizes" 5 pages daily, perfecting them and properly reciting them, such that he has no mistakes or ½ mistakes. Then, he should recite these pages to his

teacher immediately. The next day, he does the next 5 pages and recites them to his teacher. After the student recites his 5 pages to the teacher, he must review (on his own) what he has consolidated on the previous days. Once he completes 3 juz's of consolidation (5 pages a day), he should review 3 juz's daily, in order, of what he previously consolidated, along with his new 5 pages for the day. This pattern should continue every day until he completes the entire Qur'aan. This is referred to as the Consolidating Khatmah. The student needs approximately 140 days, that is, around four and a half months, to complete this khatmah.

Then, after completing the first Consolidating Khatmah, he should begin a second khatmah, in which he "re-memorized", repeats and perfects an entire juz' daily, instead of 5 pages, and then recites the juz' to his teacher that same day, without any mistakes. In addition to this juz', he should review three juz's each day from the beginning until the point he has reached in his consolidation process. Upon completion, he proceeds to perfecting three juz's (instead of one) daily, then five, then seven, then ten. That is, he continues, until he can recite ten juz's daily without any mistakes or ½ mistakes, and without needing to review or prepare before them before reciting them to the teacher. In addition, one should note that, once he reached the process of perfecting three or more juz's a day; he does not need to do any additional round of revision beside that.

If the person is unable to see his teacher daily, he should make a daily phone appointment to recite to the teacher. When he has to recite five, seven or ten juz's to the teacher, he can do so by dividing the recitation time into two or more portions of time. For example, he can call his teacher in the morning and evening, or for a shorter time, after each prayer, etc.

The Khatmah of Ijaazah

After exerting his effort to improve his recitation and memorization, the student who has completed memorizing the Qur'aan is encouraged to perfect and beautify his recitation by seeking a chain (of teachers) tracing back to the Prophet (s). In order to do so, he must strive to find a competent teacher possessing a high level of proficiency, as well as ijaazah[5] with a chain tracing back to the Prophet (s). Upon finding him, he should recite the whole Qur'aan to him from memory, with accuracy and a precise application of all Tajweed rules. Once he completes this, and the teacher ascertains that he is qualified and deserving to carry this great trust and responsibility, i.e. the ijaazah, he will certify him. This certificate will then allow him to recite and teach others Qur'aan wherever he goes, and will grant him the authority to certify others.

Sadly, some people become unenthusiastic and lazy after they have attained the ijaazah, perceiving that they have reached their ultimate goal. However, this is far from being the case. The reality is that it is only the beginning of the road to learning and teaching Qur'aan. The ijaazah is no way means that a person has become perfect in Tajweed or other Qur'aanic sciences. He still must expand in knowledge of Tajweed, as well as seek to learn the ten recitations. Not to mention studying the Tafseer, vocabulary, and Arabic grammar of the Qur'aan, as well as other matters related to the sciences of the Qur'aan. In other words, the ijaazah should not stop him from continuing his quest for Qur'aanic knowledge and continuing to knock on the doors of the scholars and teachers.

In this regard, Sa'eed ibn Jubayr, may Allaah have mercy on him, said, "A person continues to be a scholar for as long as he continues learning. Yet, once he leaves (the quest for) knowledge and feels that he is no longer in need and that what he has is sufficient, then he becomes as ignorant as one can possibly be."

Furthermore, after the student is blessed by attaining the ijaazah, he must then give his portion of "zakaah" (obligatory charity) from this knowledge. And the "zakaah" of knowledge consists of teaching it to others. So, just as he sat with his teachers and scholars to acquire this knowledge, he must sit to teach others knowledge of the Qur'aan. Upon doing so, he will be encompassed in the statement of the Prophet (s): "The best of you is he who learns the Qur'aan and teaches it."

Interview with Sheikh, Doctor Abdul Muhsin Al Qaasim, Imaam and Khateeb of Masjidun Nabawiyy

by Sheikh, Doctor Abdul Muhsin Al Qaasim, Imaam and Khateeb of Masjidun Nabawiyy

All praises are due to Allah and Salaat and Salaam be upon our Prophet Muhammad and all his family and companions.

This method is excellent for the strength of memorization and its solidity (deep-rootedness) and the quick speed of memorization and quick completing the Quraan. And this is the method, taking the example of Sura Jumua:

Read the first verse 20 times

Read the second verse 20 times

Read the third verse 20 times

Read the fourth verse 20 times

Read these (above) four from the beginning to the end, to link them, 20 times.

Read the fifth verse 20 times

Read the sixth verse 20 times

Read the seventh verse 20 times

Read the eighth verse 20 times

Read from the fifth verse to the eighth verse 20 times to consolidate between them

Read from the first verse to the eighth verse 20 times to perfect this page.

And like this you persist with this method for every page of the Quraan and do not increase your daily portion exceeding more than one eighth (of a chapter) because the parts memorized will increase and the memorization will be ruined (i.e. it will be difficult to retain what you have memorized).

If I wish to memorize a new page tomorrow then how do I do it?

If you wish to memorize another page for the next day, then before you memorize the new page using the method I mentioned to you, read from the beginning of the page (you memorized yesterday) to the end of the page 20 times so that the previously memorized page becomes solid (in your memory). Then memorize the new page using the method I showed.

How do I combine between memorization and revision?

Do not memorize the Quraan without revision, (otherwise) if you memorize the Quraan, page by page until you complete the Quraan, and you wish to return to what you have memorized you would find that you have forgotten what you had memorized.

The correct way is to combine memorization with revision. Divide the Quraan into 3 divisions: every 10 parts (juz) is a division. Then if you memorize one page a day, then you should revise 4 pages a day until you have memorized 10 juz. Then when you have memorized 10 juz, stop for one whole month for revision, everyday revising 8 pages.

And after a month of revision, start memorizing the remainder, a page or two, according to your capabilities and revise 8 pages until you complete memorizing 20 juz. Then when you have memorized 20 juz, stop the memorization for 2 whole months for the revision of the 20 juz, everyday revising 8 pages. Then when the 2 months of revision have passed, start with the memorization, doing one or two pages everyday according to your capability, while revising 8 pages until you complete memorizing the entire Quraan.

When you have completed memorizing the entire Quraan, revise the first 10 juz alone for one month; everyday half a juz. Then you go to the second 10 juz for a month, everyday half a juz and you read 8 pages from the first 10 juz. Then you go to memorizing the last 10 juz for one month, everyday half a juz and 8 pages from the first 10 juz and 8 pages from the second 10 juz.

How do I revise the entire Quraan when I have completed this (above) revision?

Start with revising the entire Quraan: everyday 2 parts (juz), repeating them thrice everyday, thereby completing the revision of the entire Quraan every two weeks. And in this way, during one year you would memorize the entire Quraan with perfection while you use this method the whole year.

What do I do after one year of memorizing the Quraan?

After a year of perfecting the revision of the Quraan, then let your “Hizb” (portion) of the Quraan be that of the Prophets (s.a.w) until your death, for verily he divided the Quraan into seven “Hizbs” in this way you complete the Quraan once every seven days.

Aus bin Hudhaifa (R.A) said: I asked the companions of the Messenger (S.A.W): How do you hizb (divide) the Quraan? They said: 3 Surahs, and 5 Surahs, and 7 Surahs, and 9 Surahs, and 11 Surahs, and the section of the “Mufassal” from Surah Qaaf until the end. (Narrated by Ahmad).

i.e.

On the first day read from Sura Faatiha to the end of Sura Nisaa
 On the second day read Sura Ma'idah to the end of Sura Tawbah.
 On the third day read from Sura Yoonus to the end of Sura Nahl.
 On the fourth day read from Sura Israa to the end of Sura Furqaan.
 On the fifth day read from Sura Shu3araa to the end of Sura Yaaseen.
 On the sixth day read from Sura Saaffaat to the end of Sura Hujuraat.
 On the seventh day read from Sura Qaaf to the end of Sura Naas.

As for the Hizb of the Prophet (S.A.W), the Scholars have combined it in the saying: "مف ق وشب"

Each letter in these 2 words represents the beginning of a "hizb" of the Prophet (S.A.W) that he completed in one day. So the letter ف in the word مف represents Sura Faatiha indicating that the Hizb on the first day starts with Surah Faatihah.

And the letter م in the word مف indicates that the beginning of the Hizb for the second day starts with Surah Maa'idah, and the letter ق in the word مف indicates that the beginning of the Hizb for the third day starts with Surah Yoonus.

And the letter ب in the word ق وشب indicates that the beginning of the Hizb for the fourth day starts with Surah Bani Israeel (which is also called Sura Israa).

And the letter ش in the word ق وشب indicates that the beginning of the Hizb for the fifth day starts with Surah Shu'araa.

The letter و in the word ق وشب indicates that the beginning of the Hizb for the sixth day starts with Surah Wassaaffaat.

And the letter ق in the word ق وشب indicates that the beginning of the Hizb for the seventh day starts with Surah Qaaf until the end of Sura Naas.

As for the current division of the Quraan [into 30 juzz], this is from the actions of Hajjaaj bin Yoosuf.

How do I differentiate between the mutashaabihaat (verses that are similar) in the Quraan?

The best way is that when you come across two similar verses in the Quraan, then open the Quraan (Mushaf) to both these verses and look at the difference in the

two verses and reflect over it, and set a rule for yourself, and during your memorization note the difference many times until you have perfected the similarities between the two of them.

Rules and disciplines in memorization:

It is necessary that you do your memorization by a Sheikh (teacher) (so that he may) correct the recitation. Memorize two (sides of a) pages everyday, one after Fajr and one after Asr or Maghrib and in this way you will memorize the entire Quraan solidly during one year and your memorization will be perfect, but if you increase in memorization then that which you memorized will be weak. The memorization should be from Sura Naas to Sura Faatihah because it is easier, and after your memorization of the Quraan, your revision should be from Sura Baqarah to Sura Naas. The memorization should be from one printed copy so it helps the firm-rootedness of memorization and the quickness of remembering the places of the verses and the ending of pages and the beginning of them.

Everyone memorizing in the first two years, that which is memorized slips away (he forgets easily that which has been memorized) and this is called “the assembly stage” so do not feel sad that the Quraan is slipping away from you or your many mistakes. And this is a difficult phase with trials, because shaytaan has a part in stopping you from memorizing the Quraan. So turn down his whisperings and continue memorizing because it is a treasure not given to just anyone.

How to Memorize the Quran by Shaykh Umar Badahah

Translated by Ammar AlShukry

An abridged translation of the work of Shaykh Umar Badahdah:

I. The Beginning Steps

There are a number of steps that must be taken at the onset of memorizing, and it may be that one cannot be successful without fulfilling these requirements:

1. Pure intention.

A pure intention is the key to the acceptance of our deeds. If the intention is lacking then the actions will not bear the desired fruits, even if they do bring forth some of the fruits.

2. Minimize sins.

Allāh says:

“Fear Allāh; and Allāh teaches you” [Al-Baqarah: 282]

Ibn Mas'ūd raḍyAllāhu 'anhu said: “A man may lose knowledge due to a sin that he had committed.”

Sins extinguish the light of the heart and cause a person to be prevented from success. Therefore to fear Allāh and have Allāh teach you is a practical approach. The heart is then filled with the light of Īmān, the soul is at ease with what Allāh loves, and the person prepares for this great affair of memorizing the Qur'ān.

3. Sincere commitment.

A person who is not fully committed and lazy will not be able to memorize the Qur'ān. This matter requires strong commitment and a person will no doubt have to exchange old habits for new ones, such as decreasing the amount of sleep and increasing in good deeds. Most importantly, a person must equip himself with a will never to give up, so that when encountering the first obstacle, surrender is not an option.

4. Correct methodology.

More shall be explored regarding this topic, inshā'Allāh. Some who set out to memorize the Qur'ān begin with great energy but go about it in the wrong way. Their energy is soon extinguished and, in many cases, they become incapable of continuing. An example of this is the one who starts by memorizing a sūrah from one part of the Qur'ān and another from some other part. A further example is someone who memorizes juz after juz but not in the original order of sequence. The problem with this method is that a juz that stands alone does not encourage the person to retain it as well as two that are connected (one juz before it or the one after it). Of course, it is beneficial to memorize any Sūrah; however, this is not the most beneficial way for the one who wishes to memorize the entire Qur'ān.

Also, one should have a set program for memorizing. Going about it 'on the fly' will, in most cases, not bring about the desired outcome. Furthermore, one should consult those who have memorized and those who are currently engaged in memorizing and/or teaching regarding additional strategies and tips. In short, this is not a solitary effort.

5. A continuous effort.

Keep in mind that memorizing the Qur'ān is a great task that requires a lengthy commitment. The Prophet Muḥammad ﷺ was asked what actions were most beloved to Allāh. He said the ones that are most consistent, even if they are small. Remember: a little that is consistent is better than a great deal that is cut off!

Memorization

The method of memorization and its necessary preconditions will be expounded upon below.

1. One page at a time.

Firstly, there is the method of memorizing by looking at the 'whole page', in which the individual reads the page that he wants to memorize three or five times, with focus and full awareness as to what is being read, so that when he has read the page a number of times, he is able to close the Book and recite from memory. Most likely, he will be unable to recite the entire page flawlessly and will pause often, at which point he is to open the Book and carry on from where he stopped. This step-by-step process will prevent the memorizer from making the same mistakes: the place that he stopped the first time, he will not stop the second time. This is to be repeated until the memorizer is able to recite the entire page without stopping, so that after he has read the page five times and recited from memory, without impediment, he will have read the page approximately eight or more times. When this occurs, the page should be recited three times in totality, from memory, without error or visual aid from the Book. If the page is read three or five times with attentiveness, and then recited (from memory) between three and five times, then tied it all together three times, the page will be ingrained in your memory in a firm fashion, inshā'Allāh.

The benefit of this method is that you will not stop or stumble when you are continuing from page to page. Instead of memorizing disconnected verses and being unable to recall what comes next, you will see the entire page in your

mind's eye. This will help you not only in memorizing but also in future recollection.

2. One verse at a time.

The second method is that of memorizing one verse at a time.

The memorizer reads one verse a number of times before trying to recite it, and, once successful, moves on to the next verse. When the second verse is memorized correctly, the first and the second are read together, and so on with the third verse until the end of the page, at which point the entire page is recited from memory three times. It is very important to connect all of the verses on a page together. Do not memorize the second half of the page without linking it to the first, as this will cause your memory to stumble later when reciting that page. The difference between the first method and the second is that the second method generally takes longer and is weaker if one does not link all of the verses together.

Prerequisites for memorization

1) Reading correctly- and in this alone are a number of issues.

a) Correcting the makharij- if Ramaḍān to you is Ramazaan, if الذين is read Allazeen then correct your pronunciation of the letters before you start.

b) Correcting the harakat- the symbols of l'rab (the damma, fatha, kasra, sukoon) are all very important and it is imperative to learn them correctly. A change in l'rab can change the meaning and thus is worthy of a great deal of attention. Also one must pay attention to the similar sounding words and 'seemingly' similar ending verses.

2) Strong Memorization- whatever is newly memorized must have been done so in the strongest manner, free from any mistakes, with the ability to be recited without stopping or stumbling. What is newly memorized is like a foundation on which you build, and if the foundation is faulty or weak then the building will collapse. Just think of how you recite Al-Fātiḥah and set that as the standard for which to compare everything else that you memorize.

3) Reciting to others- very important. This is what will cause you to discover mistakes that you may have not been aware of in your memorization. If you

memorize three to four pages without reciting it to someone than that's not a problem, however after five pages you should. Do not wait until you have memorized 10 Juz' filled with mistakes that will be extremely difficult for you to correct!

4) Repetition- doing all of the above will not help you unless you continuously repeat what you have memorized. If you memorize after fajr and wait till the next fajr you will find that you have already forgotten a portion or struggle to recall the ayahs. If you memorize the pages how they were mentioned earlier i.e. 3 times each, you still need to repeat what you have memorized another 5 times throughout the day which will be elaborated on..

5) Connecting with what was previously memorized- this will be discussed later.

6) Helpful activities

a. Reciting in superogatory prayers- instead of reciting Sūrat'l-Nās, Kawthar and Ikhlaṣ, recite from what you have memorized that day. If you have memorized a page, divide it into two and repeat it in your nafl prayers throughout the day.

b. Reciting at all times- think of all the times in your day where you are waiting for something: your at the bus stop waiting, your on the train waiting, your meeting a friend and your waiting, if you kept a Qur'ān

c. Leading people in prayer- the ultimate test. This is what will show whether what you have memorized is deeply embedded in your mind, easily recalled, or whether it isn't.

d. Listening to Qur'ānic recitations with tajweed- use this as much as you can and have a set schedule. For example, say you have this much to memorize in a week, or this much to revise. Sometimes you will have heard a recitation so much that when you come to memorize you'll find that you've already memorized it.

e. Using the same muṣḥaf- if you are going to start memorizing try to keep the same muṣḥaf and don't change. This is because you picture the page in front of you in your mind, you visualize this āyah being at the top of this page and this Sūrah starting in the middle of that page. If you start memorizing from another muṣḥaf it is likely to cause confusion.

f. Engaging as many senses as possible- it is known scientifically that if you use two senses to memorize, your recollection of it will be stronger than if you use only one. And if you use three it is stronger still, and if you use four...etc. How do you use more? Instead of just reading silently, read out loud. While reading out loud raise your voice so that your ears hear what you are reciting. Now if you can (and this is somewhat difficult) but if you are able to write out what you wish to memorize, this will exponentially increase your memory of it. The sheikh mentions when he went to West Africa he visited some countries like Morocco and Mauritania and others. He found them to still be writing on Alwah (tablets) to memorize Qur'ān. They would write on them and then read what they had written until they had memorized it and then would dunk the tablet in water and erase it, fully confident that what they had memorized would not leave them.

Revision

There are three principles that must be known before delving into revision:

1) Consistent recomittment:

“Commit yourselves to the Qur'ān, for by Him in Whose Hand is my soul, it is faster in slipping away than a tied camel.” [Reported by Bukhaaree and Muslim]

A wisdom behind this may be that if someone memorizes the Qur'ān to show off or just to call himself a Hafiz then they will be able to, but they will forget it just as fast as they memorized in initially. For the one who wants to learn the Qur'ān to benefit from it then they will need to be forever vigilant in their guarding of it.

2) Revising a large portion - revising a page or less in a day is not considered revision, nor is it as beneficial as a larger amount would be.

3) Taking advantage of the 'seasons' for revision - such as Ramadan which is the greatest time for revision, when Jibreel used to meet with the Prophet (S) and they would go over the Qur'ān. As for the method of revision, if you have to stop your memorization to revise, then the Sheikh saw that as not being beneficial. Meaning you memorize 5 juz and then stop so that you can revise. The revision has to be intertwined with the memorization, so that just as you memorize every day you revise every day.

The Method of Revision

We will call this the Minor revision and the Major revision.

1) Minor revision

This is what has already been described earlier. Whenever you memorize a new page recite along with it four of the pages before it, so you are reciting 5 pages. When you memorize the next page you again will go back four pages so you will recite the page you memorized today, yesterday, the day before and so on. The page you memorized today will then be repeated 5 times in the future since every time you memorize a new page you will go back 4 pages.

2) Major revision

Major revision is longer, it is to recite ten pages from what you had memorized in the past – this inshā'Allāh wouldn't be too difficult if one utilizes the methods mentioned earlier of using them in his nafl prayers, listening to recitations, keeping a Qur'ān with you and so forth. For example say that you have newly memorized the 30th page of Surah Al-Baqarah, you recite the entire page three times as earlier mentioned, then you recite the 4 previous pages including the one you have just memorized, totaling 5 pages, from the 26th to the 30th page, this is for the new memorization. As for what you have memorized from the past you read say from page 1 to page 10 of Surah Al-Baqarah. The next day you read from the 2nd page to the 11th, third day from the 3rd to the 12th, and so on.

The goal is that if someone were to keep on this method, memorizing a new page and going back four pages, and every night reciting 10 pages from what he had previously memorized, do you think that this person would have difficulty reciting the entire juz from the beginning?

Helpful activities in revision

1) Leading the prayer.

2) Teaching in the area of Hifz.

When you are teaching people who are memorizing, this person is reciting to you the first juz and this person is reciting the second, this will help you in revision.

3) Participating in Hifz programs.

Being with a group is not like being alone; a little bit of competition and encouragement can go a long way in helping you reach your goal.

4) Qiyam Al-layl.

A matter that is truly beneficial due to what it contains of calm, peace, focus and clarity of thought, not to mention what Allāh may open for you due to you worshipping him while the people are asleep.

IV. Tying It All Together and Being Aware of Resembling Verses

Allāh says:

□ اللَّهُ نَزَّلَ أَحْسَنَ □ لِحَدِيثٍ كِتَابًا مُتَشَابِهًا □

Allāh has sent down the best statement, a Book (this Qur'ān), its parts resembling each other

[Sūrat'l-Zumar: 23]

There are many verses in the Qur'ān that resemble one another yet have slight differences, and the one who is memorizing must find a way to be able to differentiate when a similar verse appears in another place. There is no real method on how to remember which verse goes where, but it is up to every person to come up with any means that will enable them to get it right.

Though there is no single method on how to differentiate between resembling verses, there are a number of things one might pay attention to that are of benefit.

Of them are:

1) Knowing the exceptional cases – This is where a verse that is repeated one time in the Qur'ān in one way and numerous times in another. If you pay attention to the singular case and memorize it then you will know that every other case is going to be contrary to that.

Ex: Allāh says:

وَمَا أَهْلٌ بِهِ لغيرِ اللَّهِ

This is the case in Sūrat'l-Baqarah, but in Sūrat'l-Mā'idah, Sūrat'l-An'ām and Sūrat'l-Naḥl the verse appears as:

وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ

Therefore, keeping this exception in mind will help you in deciphering which āyah to read and when.

2) Knowing how to distinguish between resembling verses - Scholars have written books just on this matter where they brought forth different āyat that seemed similar and illustrated how they were different. It helps also to understand the meaning intended behind the verses as that will also allow you to comprehend why this word was used in this verse and why another was used in a verse that is otherwise the same. An example of this is in Sūrah Āle-'Imrān where Allāh, when discussing the story of Zakariyya 'alayhi'l-salām and his wife having a child in their old age, says:

قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

Allāh doeth what He will.

When Allāh subḥānahu wa ta'āla gives Maryam 'alayhi'l-salām the same news of a child in the same sūrah, Allāh subḥānahu wa ta'āla says:

كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ

Allāh createth what He will

Why is one “Allāh does what He wills” and the other “Allāh creates what He wills”? Because in Zakariyya's case, the two components needed for the child were present, a man and woman. With regard to Maryam's case it was that of a woman without a husband, so here Allāh subḥānahu wa ta'āla said “He createth what He will”. Understanding the verses also helps with differentiation.

3) Understanding the meanings and contemplating over them

a) If one knows the themes that are discussed in the Sūrahand the sequence of those themes, then this is something that will aid them a lot in their ḥifẓ. For example, in Sūrat'l-Ra'd Allāh discusses first the signs that are in the heavens then the signs that are on the earth, and then He discussed the stance that the

disbelievers took with regards to those signs, and then mentions His Knowledge. So if you are able to know the different parts of the sūrah and their sequence, then that can only aid you.

b) Some of the sūrahs have long stories in them like Sūrah Yūsuf, and if you know the story then you should be able to get the sequence correct. Also, in some sūrahs a lot of prophets are mentioned – for example in Sūrat'l-'Arāf , try to write down the order of the prophets in the surah so that when you are done with a prophet's story you are able to remember which one is coming up next.

c) Also knowing the juz and its quarters, knowing where one juz ends and the next begins, where the hizb begins and where it ends, is very important. You can paint for each part of the juz a picture like, for example, in the first juz of Sūrat'l-Baqarah the first quarter has the story of Ādam 'alayhi'l-salām and the angels, the second quarter has the story of the Children of Israel and the Pharaoh, the third has the story of the cow, so for every quarter you have a picture that come forth in your mind. This technique is something that is a little tedious but it becomes easier with practice.

4) A general method of connecting verses – tying verses together by the method of memorization mentioned earlier.

Differences

There is no doubt that people surpass each other with regards to the ability to memorize and availability of time. The principles that have already been mentioned are universal, they can be implemented by the young and old, student and working alike. However, some of the differences need to be elaborated on, and from them are:

1) Age – memorize while you are young if you can, and if you are older, then try to make up for it in your children so that you might benefit from them, inshā'Allāh. Memorizing with regards to children is free from problems such as resembling verses and things of that nature as they memorize without needing to understand. They don't have to contemplate the meanings of verses or understand them, and their memorization is strong.

2) Time and Distractions – choose the time that is most free from two things:

a) Free from distractions – meaning that you don't turn away from the ḥifẓ to anything else

b) That the time itself is purely for the memorization of the Qur'ān – turn off your phone or don't answer it, don't use that time for eating, do not use it for anything other than your goal of ḥifẓ. The best time for each person will be dependent on their schedule, and Allāh knows best about the circumstances of the people, but the best times seem to be two: after fajr and before going to sleep. These are the two most peaceful times of a person's day.

3) Schedule – Make memorizing the Qur'ān part of your daily routine. Just like it is impossible for you to go a day without praying your five prayers, without eating, and without sleeping, make memorizing the Qur'ān, even if it is only a small portion, part of your daily schedule.

Success Stories

From the Past and Present

From the Past:

Al-Dhahabi mentioned in Ma'rifatul Qura' Al-Kibar, that one of the qura had memorized the Qur'ān when he was five years old and completed all of the recitations of the Qur'ān when he was ten.

From the Present:

Sheikh Al-Dosary said about himself, “I memorized the Qur'ān in two months. I secluded myself from the people and locked myself in my office and did not go out except for theṣalāh.”

A story from Shaykh Badahdah:

“I remember a story that I will conclude this lesson with. I will tell it to you now, about a man that I know, and he is still amongst us. He is a youth who is originally from Sudan. His father was studying in the U.S. and this brother was born there, so he was deserving of American citizenship. He studied university in the U.S. and received his Masters in Engineering and also entered a PhD program. Once, he was in the masjid or Islamic center that one of our brothers, who lives with us in this area, participates in. This brother had memorized most of the Qur'ān and had good tajwīd and a beautiful recitation. He used to lead them in prayer and he

caught the Sudanese brother's attention. The brother said that he never heard the likeness of this good and sweet (recitation of the imām). 'So when I asked,' said the Sudanese brother, 'they told me that he had memorized twenty or twenty five, so I thought, "I am a Muslim and I did not memorize the Qur'ān, nor did I learn its recitation," so I committed to memorizing it.' So what did this man do? He stopped his education and took a vacation, and came to the Kingdom (of Saudi Arabia), free to spend his time memorizing. He came saying that he wanted to memorize and to learn some of the matters with regards to Ḥadīth and some of the Islamic Sciences. He was sent to me by that brother who is our neighbor and I found him to have a serious concern and a high commitment.

He then went to Makkah to the masjid'l-Ḥarām and got organized with some teachers who helped him so that he completed the memorization of the Qur'ān in 100 days, in Makkah. Most of his time was spent on ḥifẓ. After this, the Sudanese brother came back here and requested a teacher so that he may revise and recite the complete Qur'ān 10 or 20 times. I sent him to a halaqah of one of the outstanding teachers and I sent him to another teacher for tajwīd . Now he is committed to those classes, not missing a single day. He did not come except for this matter, and he does not use his time except for this matter, and he did not pause his education except for this matter. So it is all about the intention and the commitment inshā'Allāh, and Allāh is the one who blesses, helps and gives success."

13 Steps to Memorize the Quran

Yasir Qadhi

During one of his seminar about the Sciences of the Qur'an, Sh. Yasir Qadhi shared with us some practical steps that helped him memorize the Quran during his teenage years.

Realize it's a spiritual AND physical project. It's a miracle and blessing from Allah ﷻ that you're able to absorb the Qur'an. If you want to take advantage of this

blessing, you should be in a position to receive it and therefore strive physically to achieve it and strive spiritually to get the maximum benefit.

1. **Sincerity.** The first matter you have to pay attention to is your intention (if you intend good you will get good). Make sure that the intention you are making is only for the sake of Allah ﷻ, to seek His Pleasure so that inshAllah, with His Mercy, we will be rewarded in the Akhirah. It is not to show off in front of others that you have memorized a lot. Sincerity is not a one time factor rather it's a continual battle that you always have to renew.

2. **Consistency.** The more frequently you memorize, the easier it becomes. It is very essential to be consistent, and not to skip even one day. There is no weekend in worship. The bare minimum that one should memorize is at least 3 lines, 5 is more ideal. If you are consistent, inshAllah, you will be able to be huffadh in 5-6 years

3. **Timing.** The first thing you should do in the day is memorize – even do so before your breakfast, because this is your spiritual breakfast. The best time to memorize is right after Fajr. . (Sh. Yasir used to take one hour to memorize a page in the beginning, and eventually came down to 15-20 minutes)

4. **Atmosphere.** Have a secluded place to go to and memorize in a place that is quiet. You just can't memorize properly with distractions, so turn off all your devices (like cell phones)

5. **Familiarity:** start at the same time, at the same place and use the same mushaf every day. You need to have your own copy of the Mushaf (the Madani Mushaf is highly recommended), it will later become so dear to you.

6. **No Magic trick:** repeat, repeat, repeat, over and over again. It is just repetitive recitation and/or listening that will help to memorize.

7. **Memorize with the meaning:** read the translation before you start and try to match the Arabic words with their meanings

8. **Surround yourself with recitation:** listen to the Qur'an. Before you start memorize, listen to what you are about to memorize. Sh. Husary is highly recommended (see here the best resources to help you memorize)

9. **Find a recitation buddy:** get a friend, a family member or someone you know who will listen to your recitation every day. Ideally, get someone who is also memorizing to create a peer pressure system.

10. **Recite daily in your salaah** what you have memorized. If you forget one portion, you will immediately rush towards the Qur'an and correct your mistake and you will never do this mistake again.

11. **Triple daily dose:**

a) New memorization at your assigned time of the day

b) Revision of the previous 7 days, just before you start the new memorization: This is because the fastest thing you forget is the new memorization. And doing so, will also build the connector between the old ones and the new portion you are going to memorize. Plus, it will be a good warm up for the brain when you recall from your memory and recite, before you go into the real exercise of doing the new memorization.

c) At a later/another time of the day, revise those before the recent 7 days. The bare minimum should be 4-5 pages.

12. **Do not jump around.** Be consistent. Don't try to go to another surah if you find it difficult and stick to the order. That way, you will have the satisfaction of having completed a juz rather than leaving some portions here and there.

13. **The three chunks.** Start from the back. Shorter surahs will bring you a big boost. You should divide the memorization of the Qur'an in three parts:

- a) Juz 28, 29, 30 or just Juz 29, 30
- b) Surah Al-Kahf till Juz 28
- c) Surah Al-Baqara to Surah Al-Kahf

(JazakAllah Kheir to those who shared their notes from the class)

How to Memorize the Qur'an and Not Forget it!

by Nihal Khan

Ramadan Mubarak to everyone! I hope your fasts and prayers are accepted by The Almighty. I feel there can't be a better time for this post than in Ramadan. This is the method I used to memorize in Qur'an back in hifdh school. I used this technique to memorize the Qur'an, alḥamdulillāh. And until now, I feel it's the reason I've been leading tarāwīḥ for close to five years now, alḥamdulillāh.

Memorizing Qur'an

It's important to understand that this process is broken into 3 categories:

- 1) new lesson,
- 2) new memorization,
- 3) old memorization.

I'll give a brief intro to each category and then show you how to properly memorize within each fold. It's important to understand that memorizing Qur'an for the long-term is a process which takes close to a month. Once you memorize an āyah, it won't be solid until you repeat it a number of times until it enters the deeper part of your brain.

New Lesson

This is where you will be memorizing from scratch. If you are serious about memorizing, you'll need to follow these tips exactly as they are written below.

- 1) Read the page 10 times while looking in from the top.
- 2) Read the first āyah on the page 10 times while looking in.
- 3) Now read the same verse 10 times without looking at it, until you can recite it without any mistakes.
- 4) Begin connecting the ayahs. Recite the first and second āyah together without looking in and without mistakes.
- 5) Keep connecting the ayaat on the page. Each time you connect a new āyah, go back to the top of the page and read till the āyah you've memorized.
- 6) When you reach the last āyah, you should recite the whole page from the top without looking and without any mistakes.
- 7) Recite the page from memory to someone. You should have zero mistakes.
- 8) You can repeat the above steps as needed to have a perfect page memorized.

New Memorization

This is the amount of Qur'an which you've memorized in the last 30 days. Take this part seriously, it'll determine if the ayaat you memorized will be solid for your life or not. (Retaining/ reviewing Qur'ān is a 25 day process. After those 25 days, reviewing once a month will suffice. This will lead to the 'old memorization' which we'll speak about).

- 1) Whatever you review in this section, you MUST recite it to someone who has either memorized the ayaat or is well-versed in reading the Qur'an.
- 2) If you've memorized five pages in the last five days, you must recite them to yourself until you don't make any errors. Then go recite it to a teacher.
- 3) From this point on, whatever you memorize, it MUST be read daily. When I say read, it means reviewed to yourself without mistakes AND recited to someone else.
- 4) If for some reason you didn't review your 'new memorization' for the day, then don't memorize new ayaat. You're pouring water into a cup w/ a hole. Each day you don't review the 'new memorization,' you're making the hole in your cup bigger and bigger until you won't remember anything! (If you did not review a page for seven days consecutively, go back to the 'new lesson' and re-memorize the page).
- 5) I sound somewhat redundant here, because I can't lay anymore importance on how much you need to review the 'new memorization.' It'll make/break your hifdh.
- 6) If you memorize a page a day, you'll finish a juz in 20 days. After these twenty days, take five extra days to review the whole juz with someone proficient.
- 7) The juz you've memorized will now be considered part of your 'old memorization.'

Old Memorization

This is anything you've reviewed for at least twenty-five days consecutively. The amount you review depends on how much Qur'an you've memorized. Once you've memorized the Qur'an (which I pray is soon for all of you seeking to memorize it), new lessons and new memorizations will come to a halt, and you'll be left with the old memorization. This will continue for the left of our lives till death does us part.

1) Daily review

1. Between 1-3 juz, you should review five pages daily.

2. Between 4-7 juz you should review 10 pages (which equals half the juz) daily.
3. Between 7-15 juz, you should review 20 pages (which equals one juz) daily.
4. Between 15-20 juz, you should review 30 pages (which equals 1.5 juz) daily.
5. Between 20-30 juz, you should review 60 pages (which equals 2 juz) daily.

2) Read the juz to yourself then recite to a teacher/hafidh.

This process will continue for the rest of your life.

3) In the 'old memorization,' you should not get more than four mistakes, or four stutters in a juz. A mistake classifies as reading something incorrectly and not being able to correct it. A stutter classifies reading something incorrectly, being sent back a few ayahs to correct it, and finally reading it correctly. At the same time, you should be make more than one mistake or one stutter for every five pages you read.

Concluding remarks

- When I found a verse to be hard, I would look into the mushaf and write it somewhere. At times I would also listen to recitations to ease the memorization for me (I recommend Sh. Husary). Sometimes looking in and repeating it won't make the verse stick, so do whatever it takes to memorize it!
- If you falter somewhat in the old memorization, it's ok. Just don't miss two to three days at once. Reading Qur'an is a lifetime endeavor.
- Reviewing is more important than memorizing.
- Focus on perfecting your 'new lesson' and 'new memorization.'
- If you feel some part isn't strong, give preference to reviewing that part rather than memorizing something new.
- Read something EVERYDAY. Not only should we do this as students of hifdh, but it should be our habit as Muslims. I'm saying, don't say "I've memorized an x amount of Qur'an today, so no need to read and reflect." Take out some time to read and reflect on a few verses daily.

This is the optimal method which I found easy for myself to memorize. It was formulated in my fourteen-year-old mind as a Qur'an student who found it hard to memorize Allāh's book. I asked Allāh's help, and I feel this method was his answer.

I hope Allāh facilitates the memorization of His book for you all, and blesses you with a positively unforgettable Ramadan where you achieve all the goals of your lives.

Hifz technique from Shaykh Zakariya al-Siddiqi

This hifz technique was taught by the Algerian Shaykh Zakariya al-Siddiqi who teaches at the Institute of Human Sciences in France and is one of the foremost scholars of Quran today.

He memorised it by the age of 9 and dedicated his life to studying and teaching it, and he once told us the story of one of his friends. His friend was an engineering student, who was a 'Fresher' about to embark on a 5 year degree. Let's call him Ahmed...

Ahmed was an intelligent student who followed one of the oft-forgotten Sunnah's of Success...

Quran Memorization Tip 1: Wake Up Early

He woke up earlier than most people. In fact, he woke up on time to get to the Mosque to pray Fajr every day. When he got home from the mosque, instead of busying himself with the internet or watching television, he spent the first few minutes of each day memorising the Quran.

Quran Memorization Tip 2: Each Day Memorise Less Than You Think You Can

Ahmed made a firm commitment to memorise the Quran, but instead of rushing in and trying to memorise one or two pages each day (like his friends who gave up before long), he confined himself to learning 5 lines per day.

This worked out to be about 20-30 minutes per day for him.

Quran Memorization Tip 3: Get Familiar First

In order to overcome the initial unfamiliarity with the new verses, he spent the first few minutes each day actually writing out the 5 lines of that day onto a small sheet of paper.

He spent the next few minutes reciting them over and over, and then attempted to memorise them.

Quran Memorization Tip 4: Keep Today's Verses Close At Hand

As Ahmed went about his day, he often found that he had a few chunks of time – several minutes each. During these times, such as waiting for the bus, or waiting for a teacher to turn up to a class, Ahmed would try to remember the 5 lines from that morning.

To aid his memory, he kept the sheet that he wrote out that morning folded in his pocket, and would pull it out if he was struggling.

Quran Memorization Tip 5: Use What You Memorise In Every Single Salah

To further support his memory, every prayer he prayed that day, he would recite the same 5 verses of Quran that he learned that morning. In each aka', he would alternate between the 5 lines from that day, and the 5-10 lines he learned the previous days. And remember...

Quran Memorization Tip 6: Keep Track Of Your Goal

With the Uthmani script of the Quran, there are exactly 15 lines per page. So, by the end of the week, Ahmed had not only memorised 2 whole pages of the Quran, but he had written them out in full, too... a very blessed act if ever there was one.

Quran Memorization Tip 7: Perfect Your Tajweed As You Go

On the weekend, Ahmed would visit a local scholar of Quran recitation, and would revise with him the 2 pages he had just memorised, and have a go at the 2 pages he would be working on the following week. This way, he was certain to learn the Quran with accurate tajweed and beautiful recitation.

There was one other secret to Ahmed's success.

The Spiritual Secrets Of Successful Memorisation...

Once a week, on a weekend evening (usually on a Friday night), Ahmed would wake up in the middle of the night, and pray Tahajjud. During his special Tahajjud prayer, Ahmed would recite the whole two pages he had learned that week, and consolidate them.

At this point, the Shaykh mentioned that perhaps one of the reasons so few people manage to wake up and do this special prayer, which is highly recommended by the Quran and by our beloved Prophet (saw), is that we don't have anything to recite.

We have so little Quran memorised that there's no fun or enjoyment in the challenge of waking up for Tahajjud, and we often find even the fard prayers a 'chore' instead of a pleasure.

The Results...

You can imagine Ahmed's excitement and feeling of achievement and success 3 months after he started, when he had memorised the entire 1st Juz!

It's not just the feeling of success and empowerment that the Quran gave him, but also the deep connection with Allah (SWT) he felt every single day.

You can only imagine how proud he must have felt of himself, when upon graduation Ahmed not only received a 1st class degree in engineering (he was 3rd in his class), but he had also officially memorised the entire Quran. He was a hafidh.

Shaykh Zakariya pointed out a final lesson from this blessed brother.

The biggest achievement he made was not to memorise the Quran. The biggest achievement he made was to be deeply connected with the Quran every single day for 5 years.

That connection with Allah (SWT) is what made Ahmed so special. That deep link with the Creator is what keeps life in perspective and is what helped Ahmed to keep on track with the little weekly targets he set for himself.

One can only imagine what happened to Ahmed's levels of personal fulfillment, Iman and taqwa, as he went back every single day to develop this ritual of ihsan

(spiritual excellence). Each day he woke up for Fajr and wrote out another 5 lines of Quran, his self-esteem and self-confidence soared...

“Can the reward for excellence be anything other than excellence?” Surah Rahman (55: 60)

Sh. Faisal advice on memorising the Qur'an

1. Sincere intention
2. Patience
3. Must read Qur'an often (able to recite correctly without stuttering, making several mistakes in a page)
4. Good teacher (can even be a friend, as long as they are motivational & have good Tajweed)

Time for memorisation:

Summer - After Fajr

Winter - Before Fajr (pray 2 raka'ah to make it easier)

1 page a day:

* Read a line for 4 minutes (use stopwatch) until completing the page

4 MINS x 15 LINES = 1 HOUR

This is the 'first memorisation' (short-term memory) and if a person forgets they shouldn't feel demoralised

* After Zuhr: Read same page 10 times

* After Asr: Read same page 10 times

* After Maghrib: Read same page 10 times (or 20 times if one couldn't read it after Zuhr or Asr)

* After Isha/Before sleeping: Read 20 times

^

All reading should be in fast pace (hadr) whilst looking at the musshaf

DAY 2:

- * Revision of previous page: 15 times
- * Start new page, following same technique

DAY 7 (Holiday)

- * Revise the 6 pages memorised without looking until one is ready to 'pass' onto new 6 pages.
- * Continue this programme until completion of 30 Parts

After Completion

- (1) Read 1 Juz a day, whilst looking at musshaf, for 6 months (6 khatme)
- (2) Read 1 Juz a day, without looking at musshaf, for 6 months (another 6 khatme)

Additional tips

- * If a person struggles, they can follow above programme and try to memorise half a page a day
- * 12 raka'ah daily Sunan prayers is an opportunity to recite portions of the different pages memorised in the week e.g.
 - Fajr Sunah 2 raka'ah = 1 page
 - Zuhr Sunah 6 Raka'ah = 3 pages
- * Minimum 20 minutes a day to read/listen to the TAFSEER of the page being memorised, can be done on journey to & back from school/work. If the journey is longer try to listen/read the explanation of the same page more than once

Naseeh from the sheikh

- * When a person finishes their hifdh for the first time, they are not hafidh. He finished in 1997 but considered himself a hafidh in 2005 (8 years to consolidate it)
- * Treat the Qur'an with more importance than food - do days pass without you eating a meal?

* The da'ee must know the Qur'an well, being able to quote verses and evidences from the top of his head

* If one wants to seek knowledge in other sciences then they must remember that the first source is the Qur'an, so it should be prioritized

* Sometimes Shaytaan distracts an individual or can make them feel bored so we should remind ourselves of the virtues & rewards of being hafidh, for example; count the letters in a line and times it by ten to calculate the hasanaath.

Mauritanian Method, Singapore Method and Strategies

Classical Mauritanian Method

Day 1

Copy out the page of the Quran that you want to memorize.

Read it until you get a fluent at it and have it memorized a little.

Repeat what you memorized 500 times (yes you read that right). You will occasionally read it while looking at the text. But go easy on yourself and take breaks in between. Use a misbah (rosary beads) to keep track and take breaks between every 100. It will take about 4.5 hours to do this if it is one page of Quran that takes about one minute for once through.

Day 2

Do the exact same as Day 1 for the new material (copy out the text, memorize, repeat 500 times).

Return to Day 1's material and repeat it 150 times.

Day 3

Do the exact same as Day 1 for the new material (copy out the text, memorize, repeat 500 times).

Return to Day 2's material and repeat it 150 times.

Return to Day 1's material and repeat it 50-75 times.

Day 4

Do the exact same as Day 1 for the new material (copy out the text, memorize, repeat 500 times).

Return to Day 3's material and repeat it 150 times.

Return to Day 2's material and repeat it 50-75 times.

Return to Day 1's material and repeat it 10 times.

Day 1: 500 reps

Day 2: 500 reps+150

Day 3: 500 reps+150+75

Day 4: 500 reps+150+75+10

Day 5: Same as Day 4 but read everything together a few times to ensure proper connections are made.

Benefit of this method is that you do not have to review so much. But doing this method means you will hear the verses repeating themselves in your head and even dream of reciting them due to the intensity of it. The merit of this method is it is GUARANTEED in sha Allah!

Alternative Mauritanian Method

Same routine as above but the numbers are changed to reflect the following

Day 1: 50 reps

Day 2: 50 reps+25 reps

Day 3: 50 reps+25 reps+10 reps

Day 4: Same as Day 3 but review it all together for proper connections

This is meant for people who do not have so much time to spend on it. However it should be noted this will still take a great deal of time to do. The problem with this method is that it means one will have to review more often in order to have it stick

One could make up for this deficiency by implementing the Strategies, that are in the the last section of this book.

Another Mauritanian Method

(via. Shaykh Tawfeeq Chaudry)

Day 1: 100 reps

Day 2: 50 reps

Day 3: 10 reps

Day 4: 5 reps

Day 5: 2 reps

This is all for one section that you are memorizing, you will have to adjust it using the same pattern mentioned in the Classical Mauritanian Method

Singapore Method

Read until fluent which means at least 10 times

Then recite it 50 times alternating between 5 times looking at the Quran (open book) and not looking at the Quran (closed book)

The Singapore Method has a number of other helpful techniques that are mentioned in the Strategies section of this book.

Circle Method for Review

(African Sub'is)

Get a group of students who have already memorized the part of the Quran

Everyone recites one ayah each

When a person makes 3 mistakes (or however many) they are out of the circle

Repeat until the entire Juz is complete

Strategies

What has been mentioned above are methods that have been proven to be successful in places around the world. The prerequisites for these methods are sincerity, hard work and perseverance.

There are other strategies, tips and tricks that will also help a person in memorizing the Quran. They are important and in a sense, require an awareness of the Book of Allah and the practical points in the believer relating to it. Although you may have heard some of these before we'll go through these carefully to fully appreciate the value of them.

As mentioned earlier having a Quran teacher is important for a number of reasons:

They will correct your mistakes and help you with your weaknesses

They will keep you on track and not allow you to slack off

They will also help with the tajweed and qiraat of the Quran, so that you will not only memorize the ayahs, but how to also recite the ayahs beautifully

Pick a mushaf (Quran text) that you are already comfortable and familiar with. It should have the following:

Easy to read Arabic

Translation of the meaning

Differentiation marks for dividing Ruku, Rub, Nisf, Suls, Juz

Subhana kallhumma wa bihamdika ash-haduna la illaha illa ant astaghfiruka wa atubu ilayk, ameen.

How to memorize the Holy Qur'aan

Sheikh Muhammed Salih Al-Munajjid

Question: Assalaamu 'Alaykum, please could you give me some advice on memorizing the Quran such as techniques

Answer:

Praise be to Allaah.

Important rules for memorizing the Holy Qur'aan.

1-Sincerity: It is essential to have a pure and sincere intention and a proper aim. One should learn the Qur'aan and pay attention to it for the sake of Allaah and attaining Paradise and earning the pleasure of Allaah. Allaah says (interpretation

of the meaning): “So worship Allaah (Alone) by doing religious deeds sincerely for Allaah’s sake only. Surely, the religion (i.e. the worship and the obedience) is for Allaah only” [al-Zumar 39:2-3]. According to a hadeeth qudsi, Allaah says: “I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for the sake of someone else as well as for My sake will have that action rejected by Me to the one whom he associated with Me.” So there will be no reward for the one who reads and memorizes Qur’aan for the sake of showing off or gaining a good reputation.

2-Correct pronunciation and reading: This can only be learned by listening to someone who reads well or has memorized properly. The Qur’aan can only be learned from a teacher. The Prophet (peace and blessings of Allaah be upon him) learnt it orally from Jibreel, and the Sahaabah learned it orally from the Prophet (peace and blessings of Allaah be upon him). Then it was passed down orally from the Sahaabah to succeeding generations of this Ummah.

3-Deciding the amount to be memorized each time: The one who wants to learn the Qur’aan should decide how much he wants to memorize each time. After he has set out his objective and learned the correct pronunciation, he has to keep on repeating it over and over. This repetition should be with the proper intonation so as to avoid getting bored and so that he can memorize it properly. The intonation makes a person enjoy listening to it, helps him to memorize it and makes the tongue get used to that intonation, so that he will spot mistakes immediately, as the rhythm will be interrupted. This is in addition to the fact that the Messenger (peace and blessings of Allaah be upon him) said, “He is not one of us who does not recite the Qur’aan with a rhythmic intonation.” (Narrated by al-Bukhaari).

4-Not going beyond what one has decided to learn in one day until one has memorized it perfectly: The haafiz should never move on to a new portion until he has perfectly memorized the previous portion, so that it will stick in his mind. One thing that will help the student to memorize it is to preoccupy himself with it night and day, by reciting it in the prayers where Qur’aan is to be recited silently, and if he is leading others in prayer, by reciting it out loud. He can also recite it during his naafil prayers, and whilst waiting for (congregational) prayers. In this way it will become easy for him to memorize Qur’aan. Everyone can do this, even if he is busy with other things.

5-Adhering to one style of writing in the Mus'haf you use for memorizing: One thing that will help in memorizing Qur’aan is to have one's own copy of the Mus'haf (i.e., choosing a specific edition) and never changing it. This is because

people learn as much by looking as by listening, so the pattern of the verses and where they appear on the pages of the Mus-haf stays in the mind as one reads and looks at the Mus-haf. So if a person changes the Mus-haf from which he is learning, or he learns from various Masaahif where the relative positions of the aayaat may vary, he will get confused and it will be difficult for him to memorize.

6-Understanding is the key to memorization: One of the things which is of the greatest help in memorizing is understanding the verses one is learning and knowing how they are connected to one another. This means that the haafiz has to read the tafseer of some of the aayahs and soorahs which he is memorizing and he has to focus his mind when he is reading. This will help him to remember the verses. But when he is committing the verses to memory, he should rely on understanding; what he has to do is rely on repetition so that it will be easy for him to memorize them.

7-Not moving on until one has learned a surah well: After having memorized one soorah, the haafiz should not move on to another soorah until he has memorized the first soorah perfectly from beginning to end and he can recite it fluently without having to think too hard about it. Remembering it should be easy, and he should not move on to another soorah until he is sure that he has memorized the first one.

8-Continually reciting to someone else: The haafiz should not rely upon training by himself; he has to recite what he has memorized to another haafiz, or to someone else who can follow his recitation in the Mus-haf. This other person should be someone who knows how to recite Qur'aan properly, so that he can point out any mistakes or omissions in pronunciation or reading. It often happens that an individual may memorize a soorah incorrectly by himself, and he does not realize this even when he looks at the Mus-haf. So the person who wants to memorize a soorah looks in the Mus-haf and does not see where he is making a mistake in his recitation. So reciting to another person is an excellent means of correcting one's mistakes.

9-Continually following up: When it comes to memorization, the Qur'aan is different from any other material such as poetry or prose, in that it may be quickly forgotten. The Prophet (peace and blessings of Allaah be upon him) said: "By the One in Whose hand is my soul, it tries harder to run away than a hobbled camel" (Agreed upon). One only has to leave it for a little while and it escapes one's mind and is quickly forgotten. So one has to keep reviewing it and always work hard at retaining what one has memorized of the Qur'aan. Concerning this,

the Prophet (peace and blessings of Allaah be upon him) said: “The one who has memorized Qur’aan is like the owner of a hobbled camel. If he pays attention to it and takes care of it, he will keep it, but if he lets it go, he will lose it” (Agreed upon). This means that the one who has memorized the Qur’aan has to recite it regularly as part of his *wird* [regular dhikr]. At least he should recite one of the thirty juz’ and at most he should recite ten juz’ each day, because the Prophet (peace and blessings of Allaah be upon him) said: “Whoever reads the whole Qur’aan in less than three days does not understand it” (Agreed upon). By continually reciting it in this fashion he will retain what he has memorized.

10-Paying attention to the parts of the Qur’aan which resemble one another: The parts of the Qur’aan resemble one another in their meanings and wording. Allaah says: (interpretation of the meaning): “Allaah has sent down the Best Statement, a Book (this Qur’aan), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allaah” [al-Zumar 39:23]. So the good reader of Qur’aan has to pay particular attention to those parts which resemble one another, i.e., the parts where the wording is similar, as this will help him to memorize it properly.

11-Making the most of the best years: The one who is truly blessed is the one whom Allaah enables to make the most of the best years for memorizing, which come approximately between the ages of five and twenty-three. During these years, a person is able to memorize things very well. Before the age of five, he is not able to do that, and after the age of twenty-three his ability to memorize declines whilst his ability to understand increases. So young people of these ages should make the most of it and memorize the Book of Allaah, because they are at the age when they will be able to learn it quickly and will be slow to forget it, unlike when they get older. He spoke the truth who said, “Learning by heart when one is young is like engraving something on stone; learning something when one is old is like engraving something on water.”

It is our duty towards the Book of Allaah that we should memorize it properly, accept and follow its guidance, and make it the constitution of our lives, the light of our hearts, the comfort of our souls. Hopefully these rules will form a good foundation for those who sincerely want to memorize the Book of Allaah properly. And Allaah knows best. May Allaah bless our Prophet Muhammad.

How To Memorize Quran

Shaikh Muhammad Bin Saalih Al 'Uthaimeen

The Methodology & Supplication for Memorizing the Qur'an Author: Al 'Allaamah Shaikh Muhammad Bin Saalih Al 'Uthaimeen (may Allah have mercy upon him)
Source: "Kitaabul Ilm" Page 153 Translator: Abu 'Abdis Salaam Siddiq Al Juyaane

Q: Is there a supplication for memorizing the Quran, and what is the (proper) methodology to memorize the Qur'an? A: I don't know of any supplication for memorizing the Noble Qur'an; except for one Hadeeth which has been narrated on the Prophet (ﷺ) in which he (supposedly) taught 'Ali (رضي الله عنه) (a supplication for the memorization of the Qur'an). There is doubt or question with regards to the authenticity of this Hadeeth¹. Ibn Katheer (رحمته الله) said about this Hadeeth, "The strangeness of this Hadeeth is abundantly clear."

1 This Hadeeth has been collected by At-Tirmidhee in his Sunnan, in the chapter entitled "Supplications" (under the) subchapter (title) "Supplication for Memorization" #3081. Al 'Allaamah Imaam Al Albaanee has graded this Hadeeth unauthentic (da'eef) in Silsilatud Da'eefah #3374, as well as in Da'eef At-Tirmidhee.

2 Shaikh As Sayid Muhammad Rasheed Ridaa (رحمته الله) said commenting upon this, "Rather, the style and nature of language (of this Hadeeth) is that of the fabricated (narrations), it is not the style or nature of the language of the most eloquent of mankind, Muhammad (ﷺ), Ali (رضي الله عنه) (or anyone of their time." Imaam Ath Thahabee (رحمته الله) said: "This Hadeeth is weak and contradictory going against that which is more authentic." However, the way in which an individual will memorize the Qur'an is by being consistent (upon memorizing it). People (generally) have two ways of going about memorizing (the Qur'an). The First: is to memorize verse by verse, or two or three verses at a time, depending on the length of the verses. The Second: is to memorize page by page. People differ with regards to the ways in which they memorize. Some of them prefer to memorize page by page, repeating it until it is memorized. While others prefer verse by verse, repeating them until they are memorized. Once memorized, they will then

move on to the next verse, and so on. Furthermore, it is incumbent whether, (one memorizes) by the first or second method, that they do not proceed (to the next verse or page) until they have excellently memorized (that verse or page that they are currently on), in order that they do not build The Methodology & Supplication for Memorizing the Qur'an www.SalafyInk.com

3 upon a weak foundation. It is incumbent that they go over what they memorized daily, in particular in the morning time (after Fajr). If they know that they memorized well (what they are currently on), then (at that point) they should proceed to a new lesson.

How I Memorized the Quran In Three Stages

By Qari Mubashir Anwar

Bismillah.

I went through three stages in my memorization.

I could not have memorized the Qur'an by heart without the help of Allah the Almighty.

To begin, my first steps in this journey started when my parents taught me the short chapters of the Qur'an when I was about four. I completed the last seven parts in my childhood years. My parents were my motivation and inspiration to learn and study the Qur'an. Along with my siblings, I used to memorize because of the gift that I'll get after finishing the required chapters. Over time, I was inclined to study by my own, so I could learn more about its miraculous nature. Going three times every week to the Masjid to recite the part I memorized before my

teacher was a commitment to myself. My parents were full of inspiration trying every way to teach us the Qur'an and the science of Tajweed from a young age. I was only 13 when I learned the advanced Tajweed course, being the youngest with my sister, among all students (women in their forties and teachers in our neighborhood Masajid) back then. It was an outstanding experience for me, where I had the chance to recite the Qur'an in front of them all. Then, I was chosen to teach the Science of Tajweed to children and old women in our local Moasjid when I was 15. Truthfully, I am so full of gratitude and thankfulness for my mom and dad who have paved the way for me in this journey.

The second stage was when I joined the Qur'an camp (where students have to memorize the whole Qur'an in only 2 months) in my teenage years. I finished another seven parts in two weeks, where I had to memorize ten pages each day. I didn't continue as I felt that I memorized too many verses without having time to look up unclear verses or words that I came across. We had to revise the pages we memorized at home. i.e full day memorizing and revising. Here, I preferred to return back to my normal way of memorizing.

The final stage was the most challenging and the most beautiful, as I decided to complete the remaining parts of the Qur'an at home, by my own. I was busy going to work 6 days a week, having some freelance work, studying my university courses with lots of research to do. Endless social visits and events that I had to take part in, as well as many other personal activities and projects. Despite having everything I want, living a beautiful life, I realized that's not what's most important to me. That's not my priority in life. Though I mostly never stopped reading my everyday Qur'an portion (I used to memorize / revise verses / chapters from time to time too), but I had to make a quantum leap in my life, that is to spend more time to study and learn the Qur'an. So I made a pledge to myself to memorize it all, by sticking to a plan I wrote down. And that was all I needed. A

decision! I was done with the remaining 16 parts in about 9 months, Alhamdulillah, and by this I became a Hafiz... And look, you too can be!!

Before I share the tips with you, let's agree that there is NO 'one size fits all' steps/tips for memorizing. So what you can do is pick what fits you and add anything that will help you if you are planning to memorize the Qur'an, In Sha Allah.

I'll explain in sequence...

Before memorization tips:

1. Be sincere and renew your intention.
2. Seek Allah's help: when you plan, memorize, revise, lose motivation, lack understanding. Turn to him, they are His words and He alone can teach you them. Never underestimate the power of du'aa in sujood.
3. Write down a list of your friends/ family members/ people who will be part of your project. Be it by encouraging or memorizing with you.
4. Say NO often: Cancel unnecessary meetings/ activities. Cut back on things you are used to, to find more time to get into the mood and start memorizing.
5. Keep away from sins: Always repent if you once feel messed up! Remember that Allah is by your side and seek refuge with Allah from the accursed Satan and keep going. We are not perfect at the end and a sin will prevent you from continuing only if you insist, remember this!
6. Find a recitation/ Tajweed teacher: S/he will teach and help you recite the verses properly and follow up with you. Your teacher could be your mom, dad or siblings at home (if they can recite Qur'an with Tajweed).

7. Use one Mus'haf— (Quran): So you can use a pencil to mark words and underline verses. Try to get a standard size Qur'an, not too big, that you can't hold and take it everywhere you go, and not too small, that will be hard to memorize from, and you won't be able to write on it.
8. Know your memorization style: Whether using sign-language, copying in a notebook, raising your voice while reciting, writing the beginning of every verse, walking around while memorizing, listening to a reciter and repeating after him. You choose the best technique, and of course you can use more than one, according to your mood, time, place, etc.
9. Set a flexible plan: It may seem the hardest part to some people. But if you do all the above points, I am sure everything else will be easy. A flexible plan means to have plan A and plan B. It means that you get to know your abilities and write down an action plan that suits you. It will be as easy to say: "I will memorize one page every day after Fajr and another before I sleep/ after 'Ishaa." Print out a schedule to follow up on your progress and that's it!

While-memorizing tips:

1. Be that early-bird person: Wake up before Fajr time and memorize your required pages. It's an advise given by most if not all Huffadh of the Qur'an.
2. Turn off your devices: To avoid distractions and to deeply focus on what you intend to memorize.
3. Recite, Read, and Repeat, (3R's, rule): Make sure that you recite the page properly with Tajweed rules, listening to a reciter is really helpful. You can also recite the page you intend to memorize several times before you sleep and memorize it in the morning. Read the vague verses and words meanings from a Tafeer, so you understand

what you are reciting. Mind-maps for chapters of the Qur'an are also helpful, (please do google them). Knowing the stories of the verses make memorization easy. Repeat the page/ verse over and over again until you are done with it. Dividing the page into parts according to their subject, and then gluing it together is also helpful.

4. Take a break: A ten-minute break is a really good refresher. Do it often.
5. Set time goals: Have a max goal of an hour/half an hour per page according to your ability, and by time, the more you memorize the easier it becomes.

Revising Tips:

When-lazy tips:

More Tips?

To me, Qur'an is the great true love of my life. I have always felt, ever since I was a child, that to memorize and be among the people of the Qur'an is worth any cost and sacrifice. When you become a Hafiz, you'll change in so many ways. Living with the Qur'an is a life-time journey that will always give meaning to your life and makes everything else in life so wonderful.

I humbly ask Allah the Almighty to allow me four things:

May Allah bless you with this great bounty and may the light of the Qur'an illuminate your path always.

Ameen. Wassalamu 'alaykum.

Best 11 Tips for Memorising Qur'an

Assalamalaykum our beloved sisters!

How are you? Hope you're well, and you're hifdh journey is going smoothly. Remember there will be ups and downs, but it's just part of the beautiful process. Each day of progress is one step closer to our Beloved Allah swt.

How about the day to day nitty gritty stuff... thinking about how to maximise your hifdh and make it most effective? Here goes...

Dear Sisters, there is no doubt that you know of excellence of memorising the Quran and the excellence of teaching it. The Messenger of Allah (Sallallahu Alayhi Wasallam) said: *"The best amongst you is the one who learns the Qur'aan and teaches it."* [Bukhari] Presented to you are eleven rules which will assist in memorising the Qur'aan, may Allah (Subhanahu Wa Ta'ala) benefit us by them.

1. Ikhlāas – (Sincerity)

The purification of one's intention and correcting one's desire is obligatory. It is likewise for making one's concern with and memorisation of the Quran for the sake of Allah, the Sublime and Exalted, and for gaining success with His Paradise and obtaining His pleasure. Also for obtaining those mighty rewards which are reserved for those who recited the Quran and memorised it. Allah the Exalted said: *"So worship Allah, making the Deen sincerely for Him. Is it not to Allah that sincere worship is due?"* [Quran 39:2-3] He also said: *'Say: I have been commanded that I worship Allah making the Deen sincerely for Him.'* [Quran 39:11]

And the Messenger of Allah (Sallallahu Alayhi Wasallam) said: *"Allah the Exalted said: I am so self-sufficient that I am in no need of having an associate. Thus, he*

who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me." [Bukhari and Muslim]

Therefore, there is no reward for the one who recited the Quran and memorised it to show off and to be heard of. There is also no doubt that the one who recited the Quran desiring by it the world and seeking some sort of worldly reward for it is sinful.

2. Correction of Pronunciation and Recitation of the Quran

The first step in memorising the Quran after that of ikhlaas (sincerity) is the obligation of correcting the pronunciation of the Quran. This does not occur except by listening to a good reciter or a precise memoriser of the Quran. The Quran is not learned except by acquiring it (from another). Thus, the Messenger (Sallallahu Alayhi Wasallam) who is the most eloquent of the arabs in speech, took it from Jibreel (Alayhis Salaam) orally. The Messenger (Sallallahu Alayhi Wasallam) himself used to recite the Quran to Jibreel once in every year and in the year that he passed away he recited it to him twice. [Bukhari]

Likewise, the Messenger taught it to the Companions (Radhiallahu Anhum) orally and those who came after them heard it from the Companions and so on for each generation after them.

Taking the Quran from a good reciter is obligatory. Likewise, correcting ones recitation firstly and not depending on oneself in its recitation even if one is knowledgeable of the Arabic language and of its principles, is also obligatory. This is because in the Quran there are many verses which occur in a way that is opposed to what is well known in the rules of the Arabic language.

3. Specifying a Daily Limit for Memorisation

It is necessary for the one desiring to memorise the Quran that he sets himself a daily limit for memorising a number of verses for example, perhaps a page or two pages or even an eighth of a Juz/Para. So he begins, after he has corrected his recitation and set his daily limit, to learn by frequent repetition. It is also necessary that this repetition is done melodiously and this is so that a person follows the Sunnah and that the memorisation is made firm. Also, strong, melodious recitation is pleasing to ones hearing and also assists in memorisation. Furthermore, the tongue will always return to a specific tone (of voice) and as a result of this it will become familiar with any mistake whenever the balance in ones recitation and familiar tone becomes disordered or imbalanced. The reciter will know therefore, that his tongue will not comply with him when he makes a mistake and that if the tone is wrong or out of tune, his memorisation will return to him.

All of this is because reciting the Quran and beautifying it with ones voice is a matter which has been commanded. It is not permissible to oppose this command due to the saying of the Messenger (Sallallahu Alayhi Wasallam): *“Whoever does not beautify the Quran (recite it melodiously) he is not of us.”* [Bukhari] 4. Not Surpassing One’s Daily Limit until You Have Perfected its Memorisation

It is not permissible for the memoriser to move to a new portion of the Quran until after he has perfected the memorisation of his previous limit. This is so that whatever he has memorised is firmly established in his mind. There is no doubt that amongst those things which aid the memoriser is his occupation with what he has memorised through the hours of the day and night. This occurs by reciting it in the silent prayers, and if he is the imaam then in the loud prayers. Also in the superogatory prayers (nawaafil) and in the times when one is waiting for the obligatory prayers. By this method the memorisation will become a lot easier. In this way it is possible for a person to practice it even if he is occupied with other

matters and this is because he does not simply sit at a specific time for memorising the Quran. Thus the night will not arrive except with those verses memorised and firmly established in the mind. And if there is something which has occupied the memoriser during this day, he should not move onto his next portion of the Quran, rather he should continue on the second day with what he had started with the day before until the memorisation becomes perfected.

5. Memorise Using the Same Copy (Mushaf) of the Quran

Among the things which aid the memorisation is that the memoriser should keep for himself a specific mushaf (copy of the Quran) which he should never change. This is because a person memorises using the sight just as he memorises using the hearing. The script and form of the verses and their places in the mushaf leave an imprint in the mind when they are recited and looked at frequently. If the memoriser was to change his mushaf from which he memorises or if he was to memorise from a number of different copies the places of the verses would be in different places and also the script may also be different. This makes the memorisation difficult for him. Therefore it is recommended for the one memorising the Quran that he does so from a single script and mushaf and he should never replace it.

6. Understanding is the Way to Memorising

Among the things which greatly aid the process of memorisation is understanding the verses that one has memorised and knowing their relationship and link, one to another. This is why it is necessary for the memoriser to read the tafseer (explanation) of those verses which he desires to memorise and that he knows their connection, one with another. Also, that he brings this to mind when he is reciting. This makes it easier for him to memorise the verses. Having said this, it is also necessary that he does not depend on knowing the meaning of the verses alone in memorising them. Rather the repetition of these verses should be the

foundation. This should be done until the tongue can recite the verses even if the mind is occupied with other than the meaning of these verses. This is sign that the verses are firmly established in the mind. As for the one who relies upon the meaning alone then he will forget often and his recitation will be disjointed due to his mind being scattered and occupied with other things. This occurs frequently, especially when the recitation is long.

7. Do not move on from a Complete Surah until you have connected the first part of it to the last

After one surah from among the surahs of the Quran has been completed it is desirable for the memoriser that he does not move onto another surah except after having perfected its memorisation and connecting its first part to its last so that his tongue can flow in reciting it, from its beginning to its end. He should be able to recite it without having to think or go through trouble in remembering the verses. Rather it is a must that the memorisation (and recitation) of these verses is like (flowing) water and that the memoriser recites these verses without hesitation, even if his mind is occupied with more than one thing, away from the meaning of these verses. It should be as a person recites Surah Faatihah without any difficulty or having to think about it. This occurs by repeating these verses frequently and reciting them often. However the memorisation of every surah of the Quran will not be like that of Surah Faatiha except rarely but the intent and desire should be to try to make it as such. Therefore, it is necessary that when a surah is completed it is firmly established in the mind, with its beginning connected to its end and that the memoriser does not move onto another surah until he has memorised it with precision.

8. Reciting to Others

It is necessary for the memoriser not to depend on himself for his memorisation. Rather he should test his memorisation by reciting the verses or surah in question

to somebody else, or he should recite them by following the mushaf. And how excellent this would be if a person had with him a precise memoriser (who would test his memorisation). This is so that the memoriser becomes aware of the possibility of his being forgetful or confused in his recitation (without knowing it). Many individuals amongst us who memorise a surah make mistakes and a person may not realise that until he looks into the mushaf. Furthermore, the one who desires to memorise may not realise by himself at which place he makes an error in his recitation despite the fact that he may be reciting from a mushaf. For this reason making others listen to his recitation of what he has memorised from the Quran is a means of perceiving and knowing these errors and being constantly aware of them.

9. Constantly Returning to what one has Memorised

The Quran is different from any other material that is memorised such as poetry and prose. And this is because the Quran is quickly lost from ones mind. In fact the Messenger of Allah (Sallallahu Alayhi Wasallam) said: *“By Him in whose Hand is my soul, it is faster in escaping than a tied camel.”* [Bukhari and Muslim]

No sooner does the memoriser of the Quran leave it for a while until the Quran slips away from him and so he forgets it quickly. This is why it is necessary to constantly follow up what one has memorised and to be vigilant over it.

Regarding this we have the saying of the Messenger (Sallallahu Alayhi Wasallam): *“Verily, the example of the owner of the Quran is like the example of the owner of the tied camel. If he keeps it tied (commits himself to it) he will hold it back and if he lets it loose it will escape from him.”*

And he also said: *“Commit yourselves to the Quran, for by Him in Whose Hand is my soul, it is faster in slipping away than a tied camel.”* [Bukhari and Muslim]

This means that it is obligatory upon the memoriser of the Quran to continuously recite what he has memorised from the Quran. With this constant attention and returning to what has been memorised will the Quran remain in his mind and without it, it will escape.

10. Being Aware of the Resembling Parts of the Quran

The various parts of the Quran resemble each other with respect to the meaning, wording and (repetition of) verses. The Exalted said:

“Allah has sent down the most beautiful of speech, a Book, (parts of it) resembling (others) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skins and their hearts soften to the remembrance of Allah.” [Quran 39:23].

The Quran has approximately six and a half-thousand verses. And there are approximately a thousand verses in which there is a resemblance of some sort. Sometimes there is agreement or difference due to a single letter or a word or two or more. For this reason it is necessary for the good reciter of the Quran that he has special concern for the parts of the Quran that resemble each other in terms of their wording. The excellence of ones memorisation will be according to the extent that one has concern for these resembling parts.

11. Taking Advantage of the Golden Years of Memorising

The successful one, inevitably, is the one who takes advantage of the best years of memorisation and these are from the age of five to twenty-three approximately. A person's ability to memorise during these years is very good. In fact these are the golden years of memorising. Therefore, it is necessary for a person to keep himself occupied during these years of his life, memorising the Book of Allah as much as he can.

Committing things to memory at this age can be done very quickly and forgetting is not so easy. This is in opposition to what happens after this time when a person memorises with difficulty and forgets with great speed. He spoke the truth who said:

“Memorising in youth is like engraving on stone and memorising when old is like engraving on water.”

N.B: Although memorisation is easier accomplished during the golden years, it is not impossible to become a Hafidh after these years. With constant effort, du’a and sincerity nothing is impossible.

May Allah make the Qur’aan a radiance for our hearts

And a light for our sight

And a cure for our ailments

And a wiper for our sins

And a freedom from the fire

Aameen

Ameen Ya Rabbil Alameen! And there you have it! 11 best tips. Try and sit down and internalise them and think of atleast 2 action points of how you’re going to implement them into your own hifdh schedule.

Inspiration

When will I see you as a Haafidh?

As-salaamu `alaykum

I recently heard an incredibly amazing account told by Shaykh Yasir Salamah, one of the leading Imams and recitors of Egypt. In his audio tape 'When will I see you as a Haafidh?' he speaks of the true account of Muhammad, a brother who after attending a workshop on memorising Qur'aan and utilising all the available mediums, went on to memorise the entire Qur'aan within just 50 days (i.e 2 months)

Within 2 months?!

Yes. Within 2 months. This is his account and he says: "I declared a state of Jihad upon my soul and put death before my eyes. I made an intention to memorize the Noble Qur'aan. So I abandoned telephone calls and unnecessary visits, and I changed all the negative thoughts associated with hifdh (memorization) to positive and practical ones e.g. When a thought came to me saying '*I can't do it!*' I'd say, '**I can do it.**' If it said, '*My memory is weak!*' I'd say '**I take pleasure in having a great memory.**'

I chose the masjid as the place of my hifdh as it preserves three:

1. The eyes
2. The ears
3. The tongue

I followed a specific dietary program consisting of eating dates, fruits and honey - and fasting helped me a great deal in that. I used to wake up before salaah al-Fajr by 2 and a half hours and I slept 2 hours after 'Isha. I used to wake up for Tahajjud (the night prayer), prolonging my sujood wherein I would call upon Allaah ta'alaah to ease for me my affair. I would also seek forgiveness 100 times.

I began to memorize 5 pages and would recite them in the Sunnah prayers of Fajr. After salaah al-Fajr, I would begin the memorization of 5 new pages and at the end, I would recite them in the 2 raka'ahs of salaah al-Duhaa, all the time thanking Allaah for easing the memorization.

I would perfect the recitation of what I had memorized by listening to tapes of one of the recitors. I would read about the qiraa'ah in books or via the Muqaddimah al-Jazariyyah (poem on the ahkam of tajweed).

After salaah al-Dhuhr, I would repeat everything that I had memorized previously beginning from the 1st Juz, until salaah al-'Asr. After the 'Asr prayer, I would repeat the new portion of hifdh and the juz before. After the Maghrib prayer, I would prepare the recitation of 10 new pages and it was only after salaah al-'Isha that I'd review the Qur'aan with my teacher, may Allaah reward him well.

Before retiring to bed, I would listen to all that I memorized in the day from cassettes and I would be sitting for 6 continuous hours, without any boredom or feeling tired. In the 1st week, I would sit for 6 hours, memorizing and revising. In the 2nd week, I would sit for 8 hours. In the 3rd week, it was 10 hours and in the 4th week, it was 12 hours. In the last 10 days, I was sitting for 14 hours memorizing and revising.

The hardest times for me were when it came to sleeping and eating. I ardently wished that the period of sleep would end quickly so that I could start my hifdh of the Noble of Qur'aan. Every time I began to read the Qur'aan and memorize I felt such delight and enjoyment that I had never felt before. Du'a was an important factor for me before and after hifdh. I would memorize a page whilst sitting down and then repeat it whilst walking. My teacher played an important role in encouraging me, in revision, in correcting me and benefiting me in terms of Tajweed.

In the last week, on the night of 20th Ramadan, only 4 and a half juz remained until completion of hifdh. So I turned to Allaah to open up my way and ease it for me. I went on to memorize it in 6 days with the Help of Allaah.

Laylatul-Qadr came, the night of delight and happiness - it was like a wedding night to me. My completion of hifdh took place between Maghrib and 'Isha in the masjid with the Imam and those in I'tikaaf. We began the khatma (reciting from beginning till end of the Book). In the end, during the du'aa, my heart opened up greatly and I began to weep like never before. It was the most beautiful hour of my life. Allaah had honoured me with the memorization of His Book.

During the du'aa, I remembered a dream I had more than 10 years ago... I was a Mu'adhin of a mosque and after Fajr salaah, I sat remembering Allaah in the mosque. I felt sleepy so I took a nap in the middle of the mosque, and behold! I

found myself amidst a gathering. A powerful ray of light descended from the sky down to the middle of the masjid. From that light came many angels and between them were 2 big Angels. One of them turned towards me and took me to the light. I entered along with the 2 angels. I then found myself on top of a large green tree - I began to climb it in the companionship of the 2 angels. We found angels standing by the door of the 1st heaven. They said to me *'Where are you going?'* They opened up a book and said, *'We don't have your name with us, so climb onwards to the top.'* And likewise, all the time (through each heaven), they said the same thing to me.

Upon arriving at the 7th heaven, we reached the end of the tree. I found angels standing at the door and they said, *'Are you Muhammad?'* I said, *'Yes.'* They said, *'Enter, for the Messenger of Allaah (sallallaahu `alayhi wa sallam) wants you.'* I said to the 2 angels that were with me *'Come in with me.'* They said, *'We can't enter. But we will wait for you.'* So I entered Jannah and behold, I saw therein what no eye has seen, no ear has heard and had never entered in the heart of Man. Angels were surrounding me and there was a door, on top of it was written لا إله إلا الله محمد رسول الله. جنة الفردوس (There is no God but Allaah and Muhammad is His Messenger. Al-Firdaws Paradise).

The Angels opened the door and I entered. Before me was the Messenger of Allaah (sallallaahu `alayhi wa sallam) sitting at the top end and beside him were men, some that I recognized and some that I didn't. In front of him were a very large group of men, women and children. They wore white clothes, and they were so many that they had a beginning but no end. All of them were reciting Qur'aan. The Messenger of Allaah (sallallaahu `alayhi wa sallam) called me and I went up to him. He got up and made some space for me. I kissed him and he sat me down besides him. I asked him *'Who are these people O Messenger of Allah?'* He said, *'These are the people who have memorized the Book of Allaah `azza wa jall.'*

Inshaa'Allaah ta'ala, the dream ended in truth. I never spoke to anyone about it until the night that I completed the memorization of the Qur'aan."

Allahu Akbar, if this is not tawfeeq from Allaah and determination... I don't know what is!

It's Never Too Late: How a busy 55-year old memorised the Qur'an

Qāri Mubashir Anwar

The following is the story and advice of Dr. Mohamed Sabbahi (PhD, PT), a professor in Neuroscience, Electrodiagnosis & Physical Therapy at Texas Woman's University (TWU), Houston, Texas.

Dr Sabbahi began memorising at the age of 55 years and it took him 5.5 years to complete in 2007. Prior to serious memorisation, he had been memorising on and off. Until one day, a Shaykh at his Masjid asked for commitment to memorise the Qur'an after Ramadan.

Five people committed to this and they completed memorising Surah al-Baqarah and began Surah Al-'Imran. Dr Sabbahi then continued.

The following is his advice and presentation on:

- The historical steps of delving into Hifdh al-Qur'an
- Learning methods and how they can be used to memorise the Qur'an
- The difference between the memorisation strategies used by young people and older people
- Charting a plan
- Behaviour qualities required to memorise

Who Said That Memorisation Is Only For The Young?

Most of the companions of the Beloved of Allah, our Prophet (ﷺ) were memorising the Qur'an at an old age (50+). Sayyiduna Abu Bakr al-Siddiq and 'Umar ibn al-Khattab (may Allah be pleased with them all) for example. 'Umar is

oft quoted to have memorised Surah al-Baqarah within a period of 5 years. It is believed he did so due to memorising up to five verses at a time and then only after having lived those verses, they moved on.

This gives us a point of reflection and hope that it is not impossible.

["Although there are strong arguments to suggest these narrations are not sound, they do not add up contextually etc — the point here is that 'age' is not a barrier, and we have many modern day examples like Dr Sabbahi around the globe." — Qari].

On The Goodness of Memorising The Qur'an

Many are aware of the virtues of memorising the Qur'an which include:

- Illumination in your grave (noor).
- Illumination to provide ease of passage along the bridge, Sirat.
- The Qur'an will intercede for you before Allah Almighty.
- You will be elevated in paradise as high as the number of verses you have memorised from the Qur'an.

On The Difference Between The Memorisation of the Young and The Old

The central nervous system of youngsters accept and absorb information at faster rate (neural plasticity). Such absorption of information reduces in rate beyond ages 40 yrs due to degenerative processes.

Likewise, retention of information in youngsters is faster. However, this correlates with protein synthesis and circuits modifications which lead to a long lasting memory. In other words, protein metabolism is faster in the young and they hold information longer. As we grow older, this metabolism is reduced.

Also, brain circuitries (that consolidate the information and promote learning) changes consistently in the young. So information processing is fast and solid. Whilst, in older brain some degenerative processes affect the speed of information processing. It results in slow learning.

These differences varies based on genetic and environmental factors. However, there are ways of boosting memorisation capacity for adults.

On Understanding the Divisions of the Qur'an

The first step in memorising the Qur'an is understanding the divisions of the Qur'an and using them effectively. The scholars divided the Qur'an into four divisions:

- The Seven Long Chapters [At-Atwal — The Surah with more than 100 verses like Al-Baqara, Al-e-'Imran, Al-Nisa', Al-Ma'ida, Al-An'aam, Al-A'raf (6) + Al-Anfal+ Bara'a/Yunus)
- The Hundreds [Al-Ma'oon/Al-Ma'een — all surahs that include 100 verses (plus or minus). These are after Yunus.]
- Large But Less Than Hundred [Al-Mathani (following al-Ma'een) — include less than 100 verses with repetition of some of its verses.]
- The Short Chapters [Al-Mufasssal/Al-Muhkam — the last section of the Qur'an covering chapter after chapter with frequent separation by the Basmalah]

The Al-Mufasssal is divided into a further three

- The Long [al-Hujurat till al-Buruj]
- The Medium [At-Tariq till al-Bayyinah]
- The Short [Al-Zilzal till al-Naas]

If you first take a look at this, you can make a plan in figuring out where you want to begin.

More on the Division of the Qur'an

- Thirty Juz' (each Juz' is almost 20 pages +/-)
- Each Juz' consists of 2 Hizb
- Each Hizb consists of 4 Rub'a (quarters)
- Each quarter is almost 2 pages (+ or -)

This will help in making the most appropriate plan for Qur'anic memorisation.

On the Length of Verses

It varies from one Surah to another, from one segment of the Surah to other segment. Examples:

- The longest verse in the whole Qur'an is in Surah al-Baqarah (verse 282, 15 lines long).
- Surah Al-Ma'idah: most verses are ½ a page in length.
- Surah ash-Shu'ara: each verse is 2 to 3 words.
- "Mudhamatan" for example is one verse in Surah Al-Rahman.

On the types of "Masahif" — books of Qur'an

You need to be aware of which copy of the Qur'an you will be using, as this you will remain attached to.

Mus'haf Al-Huffadh.

These are the ones published with 15-lines from the Haramayn for those who want to memorise the Qur'an. It is the Madinah Mus'haf. Each page finished with a complete verse. Nothing overlaps onto the next. This is good for visual memory.

Mus'haf Al-Azhar

This differs in that a verse may have half on one page with the rest of the verse on the following page.

Mus'haf Al-Tazyeel

Each page (usually the left side page) end with a verse. The first two words of the next verse of the next page is inserted in the left lower corner of the page. This will keep the continuity in the reading and memorisation. This is also good for visual memory.

On the Methods of Learning (educational physiology)

- Auditory (hearing/listening)
- Visual (seeing/word identification)
- Kinesthetic (feeling/word or item configuration using skin senses)- Blind
- Combined?

You need to define and discover your strengths. When I memorised with using my fingers, it helped for example.

Procedures for Qur'anic Memorisation for Adults (25 points)

1. Intention (Niyyah): To meet Almighty Allah with His words in your heart and mind. Not necessarily to get the label "Hafidh" or "Hamil al-Qur'an".

2. Perseverance: It took me 5 years to complete the task.
3. Built-in, in your system of daily life.
4. Determination and Consistency.
5. Companionship.
6. Selecting time for memorisation.
7. Selection of site (facility).
8. Use of dead time for your advantage.
9. Electrical/electronic support.
10. Use of visual, auditory and kinesthetic sensations to promote learning.
11. A clear mind.
12. Focus on the target.
13. Break the assignment to attainable segments.
14. Reward yourself.
15. Read the contents in Nafl prayers.
16. Use one type of Mus'haf (Madina Qur'an); Don't change.
17. Read short meanings of the verses before memorisation (Mushaf King Abdulaziz university).
18. Learning reasons for revelation of the verses support memorisation (use the compendium of the Qur'an for Al-Zuhaily).
19. Repetition, repetition and repetition.
20. Keep with the Qur'an (The Qur'an is jealous).
21. Seek the help of Almighty Allah (Du'a).
22. Value the task.
23. Keep an eye on the "Mutashabihat".
24. Easy Surah's are those with Qur'anic stories (Yusuf, Taha, Al-Kahf..etc)
25. Difficult Surah are those with Ahkams (Al-Nisa'a).
26. One page memorization with one Juz' recall (al-Azhar method).

Let's go into details...

Build-it in your system of daily life

Similar to work, food times, sleep times, TV times, reading times, you must have a slot in your schedule for Qur'an. Missing it will make you feel guilty. When you fulfill it you feel happy and content (sense of achievement). Sometimes you may go out-of town. This will require a different strategy [*"You will need to have room for flexibility"* — Qari].

Determination / Consistency

You must have a daily commitment. Have a daily "wird" of one Juz. Reduce the absentia or inconsistency to a minimum. Make-up for missed time.

Companionships

1. Read with a Shaykh/Shaykha: He/She will teach you correct pronunciation, and the Mutashabihat.
2. Have companions for different Surah or sections of the Qur'an (Sahib Al-e-'Imran, Sahib Al-Ma'idah...etc). Have a promise to recall some of those sections memorised with them whenever you meet.
3. Companion's memorisation will promote yours and vice versa.

Memorisation with a Shaykh/Shaykha

Memorisation with a Shaykh/Shaykha helps in improving commitment; pronunciation of the words and in getting more comments on the relations of verses to each other. It will also help in correct recitation of the Qur'an.

Companion and the Shaykh/Shaykha must master the Arabic Language

The verbatim or the vowels (the “Tashkeel”) and the words meanings all are important aspects for perfection of the memorisation. This is really underestimated. Despite that fact that I am also an Arab speaker (Egyptian origins), even I was making numerous mistakes. These mistakes alter meanings considerably.

Time selection

The best time is after the Fajr prayer. A fresh start of 30–60 minutes minimum every morning weekday. On the weekends increase this to 60 minutes and beyond.

Make sure you have enough sleep time before session of memorisation. Fatigue compromises memorisation.

The second best time between the Maghrib and ‘Isha’ prayers. The best time to recall is during Tahajjud prayer before Fajr prayer.

The Selection of A Place to Memorise

Select a corner or fixed area in the masjid or your house. Such an area that is free from distraction and noise. Use it all time. It will connect a verse of the Qur’an with specific fixed image. Your environment has considerable impact. I have a specific place in Masjid al-Faruq, a local Masjid where I have been sitting for the last 7 to 8 years.

So select a specific room at your home for Qur’anic reading, memorisation and recall. You can connect verses with fixed surroundings.

Use of dead time to your advantage

How much dead time do we have? A lot.

Listen to the Qur'an recitation of recalled segments during driving time to work and on the way back. Mumble the wording with the reciter. This could be a good 30 to 45 minutes worth of reading.

Believe me, I live locally here but the time it takes me to travel to and forth, I can cover half of Surah al-Baqarah!

So do the same during any travelling time (in the airport, airplane....etc).

Keep a pocketsize Mus'haf with you for reading or recalling specific segments at waiting rooms or during dead times. Today we have mobile apps and PDFs which are perfect.

Use of Electronic Media for Memorisation

Use a Muhaffiz (Mp3) unit [*“Basically a electronic Qur'an, like PenMan”* —Qari]. It has three speeds (slow, medium & fast). Use the medium speed for new verses. Use the fast speed for recall. Use the forward and backward buttons for beginning and end of verses. This will improve the connections between the verses. You can use the Muhaffiz in the car, airplane, during shopping as well as all other dead times. You can even jump between verses and different chapters.

Use a “Muhaffiz” or a similar device to a recorder to listen and to memorise some verses during your travel to work and back home.

Benefits of al-Muhaffidh:

- You can select the reciter/Qari
- Select the sura, Juz', Hizb or verse

- Repetition of a verse several times (10x)
- It has the meaning of the verses too

Use of Visual, Auditory & Kinesthetic

Recitation from Mus'haf promotes visual memory of the verses. You'll recall the location of the verses in relation to the beginning of the Ruku' (Rob'a), Juz' and Surah. Recitation of the Qur'an loudly promotes auditory memory. You'll recall the tone of the verbatim of the verses.

Clear the mind

The more you clear your mind from worldly problems (work, family ... etc) the faster you will memorise what you read.

A teacher told me that when a person recites the Qur'an you will be associated with an angel that helps you while you focus on the Qur'an. He'll abandon you when your mind sways out. [*"This is called Barakah"* — Qari]

Focus on the Target

- Recite the whole page first and try to connect the contents to each other.
- Re-read each ayah 3 times.
- Recall it from memory. Make mistakes (don't worry).
- Re-read it again from Mus'haf.
- Recall it from memory again.
- Then go to next ayah.

Breakdown the assignment to attainable segments

Segments may be selected for its theme. For example, in Surah al-Baqarah, the page that begins with the verse about the announcement Allah makes to the angels, that He's made a Khalifah for the Earth. This continues by way of a dialogue with the angels and stops before the introduction of Adam (as) and Iblis.

Then you can also connect segments to each other. Don't lose the connecting statement (words). This will smoothen out during recall for the Juz'.

Reward yourself

Select your reward. Do it as you go. Don't miss it.

Read the Contents in Nafl Prayers

This is important and if you are making mistakes, don't worry. Go and open the Mus'haf for correction.

Use ONE Mus'haf all the time

I like Mushaf Al-Madinah (Mus'haf al-Huffadh). Every page started with the beginning of an ayah. Every page ends with the last word of a complete ayah. The Mus'haf ending with the first word from next page (printed in the lower left corner) would help in connecting pages together.

Read a short meaning of the Ayat before memorisation

Read over the meanings of the words and the ayah. Then go on to learn "Asbab al-Nuzool", the reason for revelation of the ayah. Then make a connection between those three items whenever possible. These are three components to be in a good condition.

Repetition, Repetition & Repetition

Keep with the Qur'an

One time I was memorising whilst in Makkah, and in two lines ahead of me I saw Shaykh Muhammad Jebril. The Egyptians know him very well and is well known. At the time of the Iqamah I moved forward and quickly found room next to the Shaykh. We prayed the Fard. Then I asked him, do you have any advice for anybody memorising the Qur'an? He said yes and so I enquired as to what it was. He said: "Al Qur'an Yaghar," as in The Qur'an is Jealous: *"If you leave it one day, it will leave you for a week. If you leave it for one week, it will leave you for one month, if you leave it for one month, it will leave you for a year, and if you leave it for one year, it will leave you forever. It will desert you."* (Sh. Jebril)

This is very important wisdom, I believe in its truth. As part of business, I need to travel and during travel I may have missed my daily practice. When I came back, I found it to be very difficult to return to where I was. My teacher would notice this and say you are coming back in bad shape. So you have to start again.

Keep with the Qur'an all the time!

Seek the Help of Allah for memorisation

Make Du'a often. With Du'a, good intentions and good determination you will gain an acceleration. Acceleration will increase you to full speed as you become more serious and sincere about the task at hand.

Tips for memorisation from the Sunnah

There's a well known tradition (Hadith) of Sayyiduna 'Ali (KarramAllahu Wajhahu). When he came to the Beloved of Allah (ﷺ) complaining about difficulty in memorisation and keeping up with the retention of the Qur'an.

You can read the tradition [HERE](#) and some notes to accompany it.

Value the Task

It is the tight rope to Allah, Most High. It contains knowledge of the past, information about those to come after you and the status remembrance of those among you.

Keep an eye on the Mutashabihat

Examples: *Innama al hayat el Donya La'eb wa lahow' OR Lahwo' wa la'eb*. The verses about prostration to Adam, is repeated in different ways in the Qur'an. (We may need a whole lecture on "Mutashabihat").

Some tips to solve Al-Mutashabihat

In *al-Azhar*, they use poetry to deal with the Mutashabihat. For example:

Al-Lahw' qabla al-La'eb Ya man Tamoot fi al-A'raf wal 'Ankabut (Azhar). The poetry lines tell you where what is and in what order.

Iblis: ABA wa Stakbar (both came jointly in Al-Baqara. They were split later in the quraan

uSura Taha contain ABA.....

uSura "Sad" contain wastakbar.....

uA book about mutashabehat !!!!

Easy Chapters are those quoting stories of the Qur'an

- Surah Yusuf
- Surah al-Kahf
- Surah Maryam
- Surah Taha
- First 1/2 of Surah al-Ghafir
- First ½ of Surah al-Qasas

Other Easy Chapters

- Al- Ma'idah.
- Al-Anfal.
- Al-Hajj.
- Ibrahim
- Al-Isra'
- Al-e-'Imran is more easier than al-Baqarah
- Yaseen, al-Najm, Qaaf

In general, the chapters you memorised earlier or at young age can be recalled easier even after forgetting it.

Difficult Chapters are those with rules and legal value (Hukm/Ahkam)

- Al-Nisa'
- At-Tawbah
- Al-Nahl
- Al-Hijr.

Important tips for memorisation

Read what you want to make Hifdh of five times immediately before going to sleep. Then read or recall them once in the early morning (before fajr) and recite them in Tahajjud. Learn the reported “reason for revelation”.

How to reduce the “Tafallut” (loss of flow) of the Qur’an

“Tafallut” is losing the flow and continuity between different verses, resulting in reducing the “Hifdh”. To reduce that:

- While you memorise one verse, keep your eye on the beginning of the next verse. e.g. Alef Lam meem- Zalika.....La Rayba feehi- Hudan lil.....
- Always keep that system during your revision of the memorisation.
- Tafallut is more common at the beginning and or end of the verse. Eg.
End of ayat: Al-samee’un al-Aleem; Al-Ghaffor Al-shakoor,
Al-Dhalemeen, Al-Kafereen.
- Beginning of a verse: Watlu Alyhim Naba’a Nuh; W’azkur fil Kitab Isma’il
Innahu Kana sadiq al-wa’adi wa kana Rasula’Nabiyya.

Avoiding SINS will improve your memorisation

Imam Al-Shafi’i complains to his Shaykh (Wakee’) about his poor memorisation (which was really incredible compared to us). He responded by advising him to avoid sins. *“I complain to Wakee’ about my poor memorisation, He advised me to avoid sin. For Knowledge is light and the Light of Allah is not awarded to a sinner.”*

The more verses you memorise/day the faster you complete the Qur’an:

HOW LONG DO YOU NEED? TO MEMORIZE THE QUR'AN?

“It will be said to the companion of the Qur'an: *Recite and rise in status, recite as you used to recite in the world, for your status will be at the last verse that you recite.*”

Daily Amount	Duration of Completion
1 Verse	17 Years, 7 Months, 9 Days.
2 Verses	8 Years, 9 Months, 18 Days.
3 Verses	5 Years, 10 Months, 13 Days.
4 Verses	4 Years, 4 Months, 24 Days.
5 Verses	3 Years, 6 Months, 7 Days.
6 Verses	2 Years, 11 Months, 4 Days.
7 Verses	2 Years, 6 Months, 3 Days.
8 Verses	2 Years, 2 Months, 12 Days.
9 Verses	1 Year, 11 Months, 12 Days.
10 Verses	1 Year, 9 Months, 3 Days.
11 Verses	1 Year, 7 Months, 6 Days.
12 Verses	1 Year, 5 Months, 15 Days.
13 Verses	1 Year, 4 Months, 6 Days.
14 Verses	1 Year, 3 Months.
15 Verses	1 Year, 2 Months, 1 Day.
16 Verses	1 Year, 1 Month, 6 Days.
17 Verses	1 Year, 10 Days.
18 Verses	11 Months, 19 Days.
19 Verses	11 Months, 1 Day.
Half Page	3 Years, 4 Months, 24 Days.
One Page	1 Year, 8 Months, 12 Days.
Two Pages	10 Months, 6 Days.

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Loosing the Qur'an is like loosing paradise (after entering in)

The more Khatm al-Quran, the more it is cemented in your mind. Use it or loose it.

The Parable Of Those Who Memorise The Qur'an Is Similar To Those Who Recieved Paradise In This Life

A large paradise with 114 sections, 60 different gardens, 240 types of orchards. You get in to:

Feel the smoothness of the roses (Rahma, blessing...etc

Smell the fragrance of the created perfumes

Listen to the holy music and rhyme of the verses (Yaseen, Al-Rahman...etc)

Reflect on the created glory of Allah (sophisticated structures)

Hug the softness of meanings.

Taste the sweetness of the fruits (of your deeds)

Get knowledge of the antagonistic behavior

Literally select what you like most, when you need it.

Where do “YOU” fit into all of this?

Organise a class of memorisation of the Qur'an. Whoever interested you have to be ready for the following:

- Make a sincere Niyah and attend fajr prayer
- Devote 30 min-45 min. daily after Fajr (WD)
- Buy a Muhaffidh (electronic)
- Commit for 3 yrs. of consistent attendance

If I were to start again, what would I do?

I would start with the easy chapters first like al-Mulk. I started with al-Baqarah first but starting with the easy ones will help you. You can jump back and forth, if you like.

What is “Wird”?

This is your daily practice or revision. In Hifdh I completed one page in memorisation and for revision one Juz. This is all recalled from memory.

Resources

Mushaf

- Madina mushaf PDF <https://goo.gl/OLgMV6>
- Pakistani Print PDF <https://goo.gl/JDIqmY>
- For Android
 - Ayah: <https://goo.gl/cP7C8B>
 - Ayat: <https://goo.gl/aULIRb>
 - Quran Android: <https://goo.gl/ODahxb>
 - Quran Word by: <https://goo.gl/7n5ebZ>
 - Read, Learn, Memorize Quran <https://goo.gl/j8DUhO>
- For iOS
 - Ayat: <https://goo.gl/38ZBCf>
 - Ayah: <https://goo.gl/yH07Mb>
 - Bayan Quran: <https://goo.gl/0EzqLD>
 - Read, Learn, Memorize Quran <https://goo.gl/HPMWMg>
- For PC/Mac
 - <http://quran.ksu.edu.sa/ayat/>
 - <http://zekr.org/>

Audio

- Page by page and ayah by ayah
<http://www.everyayah.com/data/status.php>
- <https://quranicaudio.com/>

Website

- <https://quran.com/>
- <http://www.quranexplorer.com/quran/>
- <http://tanzil.net/#19:1>
- <http://alquranu.com>
- <http://kalamullah.com/al-quran.html>
- <http://kalamullah.com/quran.html>
- <https://howtomemorisethequran.com/>

- <http://hifdh.weebly.com/>

Books

- Al asbab al mueena alal hifdh: <https://goo.gl/C29UBF>
- Promise of Ten How an ordinary person can memorise the Qur'an in 6 months : <https://goo.gl/6O9AU7>
- Quran In Memory In Heart In Peace 7 Essential Steps that Make Quran Memorisation Easy: <https://goo.gl/n9k6Gt>
- The 7 habit of a quran hafidh: <https://goo.gl/hFiU1w>
- Hifz - Memorization of the Quran Safwat: <https://goo.gl/rGpxdr>
- Guidelines for memorizing the holy quran by muntahaa kenny : <https://goo.gl/SZBtjE>
- I wanna be a Haafidha too : <https://goo.gl/q8XuTf>
- The path to memorization : <https://goo.gl/6adSTU>
- Collection: <https://goo.gl/lyKxYv>